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December, 1946

• *Volume XXIII* •

Number Three



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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

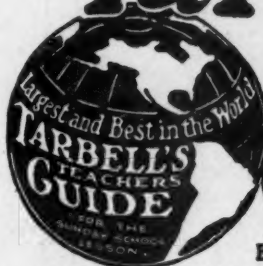
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THE EDITOR'S DRAWER

Need for Religious Unity

The churchman who observes the United Nations Organization is soon conscious that a divided Protestantism is placed in an almost impossible position in making representations to this world organization. The need for the World Council of Churches becomes obviously clear. A unit for expression, which can speak with some authority for all the churches, is necessary if our voice is to be heard.

But, looking beyond the World Council of Church there is need for another attempt at a World Parliament of Religions. The great religions of the world are so close together on moral and social issues that such a parliament to parallel the United Nations Organization might give religion a large place in the world of tomorrow.

William H. Leach.

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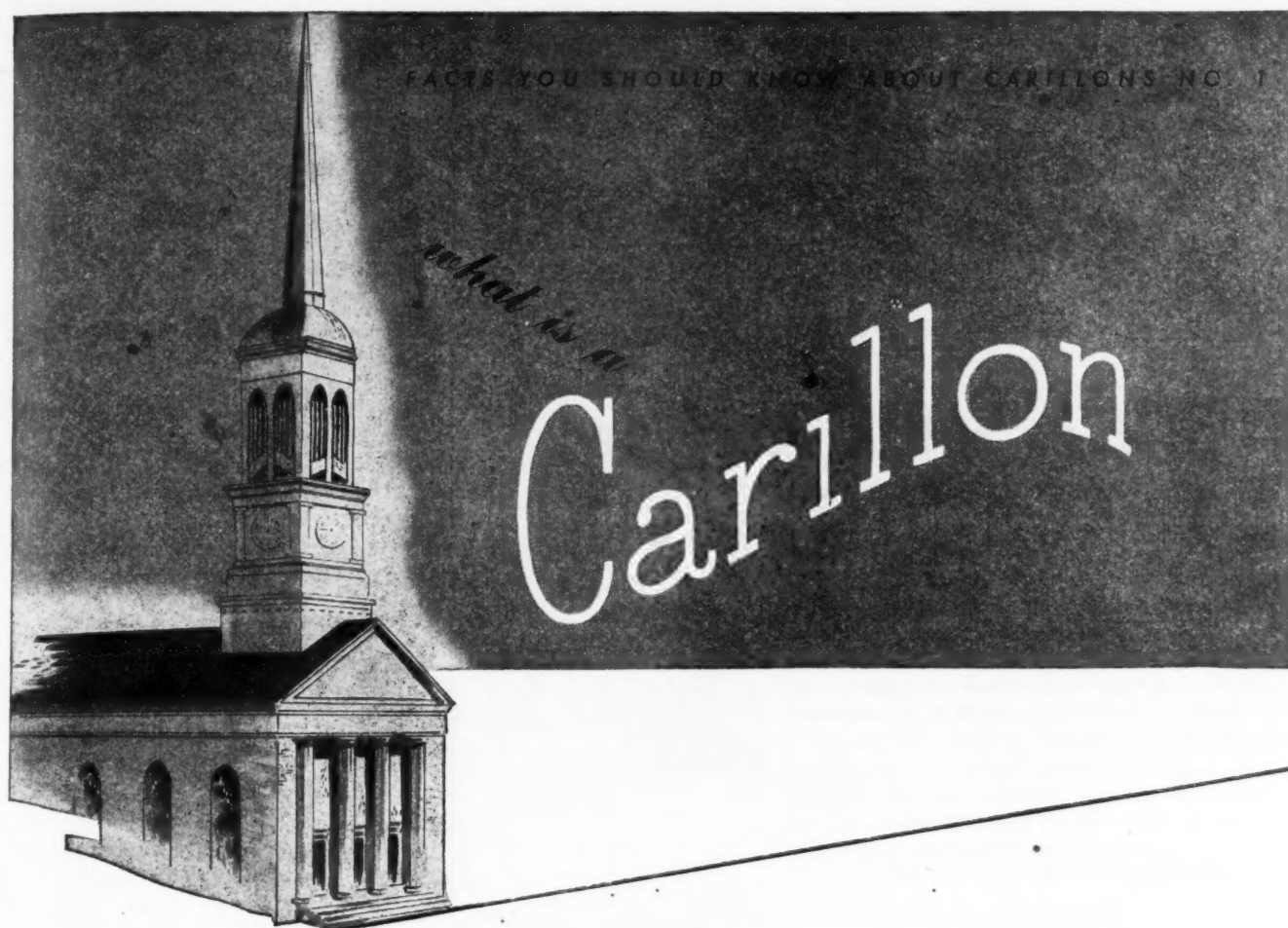
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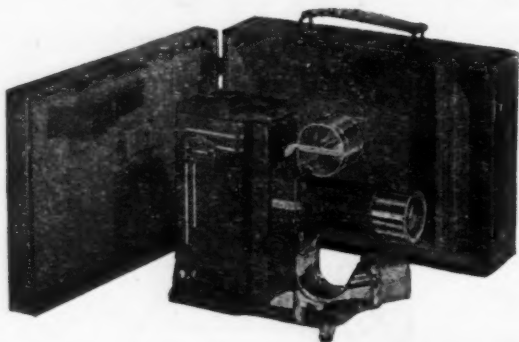
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Ministerial Oddities

Collected by Thomas H. Warner

The Youngsters

Three small boys were bragging about the prowess of their dads. The first boy said: "My dad writes out a few short lines, calls it a poem, sends it away and gets ten dollars for it."

"My dad," spoke up the second lad, "makes some dots on a piece of paper, calls it a song, sends it away, and gets twenty-five dollars for it."

"That's nothing," spoke up the third, "my father writes out a sermon on a sheet of paper, gets up in the pulpit and reads it, and it takes four men to bring in the money."

* * *

Commenting on the unadvisability of using published addresses to children, when supplying a vacant pulpit or serving as a summer supply, a minister says that he was warned by a deacon not to use the story entitled "Three Worms for a Feather," as the children had already been treated to it on the two previous Sundays.

* * *

A minister was called on the telephone and asked about a remark he had made to the Sunday school. Sonny had come home with the story that if he was absent three Sundays he would be put in the furnace. At first the minister could not recall saying anything of the kind. Then it came to him. He had said: "If any child is absent three Sundays he will be dropped from the register."

* * *

A minister, visiting his Sunday school, came to a class of five-year-olds who were having a lesson on the Fall. "Children," he said, "can you tell me why it was that the serpent went first to Eve?" This was a puzzler, but at last a boy's hand went up. He said: "It was because it is always ladies first."

* * *

The minister was trying to teach the significance of "white" to a Bible class. He asked: "Why does a bride usually want to be dressed in white for her wedding?" When no one answered he explained: "White stands for joy, and the wedding day is the most joyful occasion of a woman's life." A small boy then asked: "Why then do the men wear black?"

* * *

Conrad Noel, in his *Autobiography* tells of the visit of a scholarly vicar to address the children at Paddington Green. "The girls were seated in the body of the church, while the boys occupied the gallery. . . . He appealed to

(Turn to page 25)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIII
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DECEMBER, 1946

It's Hard to Worship in Drove

THIS writer has a respectful sympathy for the ministers who like to see crowded services. Certainly it is discouraging to preach to a few people in a great sanctuary. Yet an experience of some years in the pew has brought the conviction that he, for one, finds the service more satisfying when the church is not too crowded. Worship, after all, is an individual matter.

It is here, perhaps, that one finds the greatest variance between the psychology of the religious revival and that of the service of worship. The evangelistic service needs a mass movement. It capitalizes the human contacts, the pressure of physical bodies in crowded pews, the corporate laughter and singing. For effective communion one needs the facility to separate himself from the mass and find spiritual communion with the eternal. The aim is not conversion from sin but harmony with God.

It has seemed to the writer that the churches which have made the communion service a matter of regimentation overlook a very vital fact. I hear ministers ask their people to "each raise the glass at the same time and drink of the cup as I drink." It may be an imposing sight to see hundreds of people drinking at the same time but should not the communion be between the individual and his God?

There are times when a man must be alone. He comes into the world as an individual; he marries as an individual; he dies as an individual; his great decisions are individually made. Surely he must worship as one.

It is, at this point, that many of the organizational efforts to stimulate attendance and fellowship at the public worship is resented by mystical souls. It comes as a shock when one is asked to turn around and shake hands with his neighbor. Or when he is urged to move over that the pews may accommodate more peo-

ple. The person who seeks to truly worship asks not companionship, but the privilege of sitting where undisturbed he may listen, sing, pray and meditate.

This does not imply that one who worships is anti-social. There is need for fellowship in the church. There is also need for evangelism. But ministers would, we think, be well advised to recognize the distinction between a service of worship and public services for evangelism and fellowship meetings.

No Iron Curtain Around Czechoslovakia

DEMOCRACY has its tragedies. There is Czechoslovakia. This republic was a product of the First World War. One of the results of the dismemberment of Austria-Hungary was the creation of this republic. Its first president was the distinguished scholar and gentleman Thomas G. Masaryk. Under his leadership Czechoslovakia was the toast of the democracies of the world.

The nation flourished. It was wealthy, respected and prosperous. It fell under the covetous eyes of Adolf Hitler who demanded the cession of the Sudeten area. The demand was followed by the conference of Munich when England, Germany and France agreed to the partition. Under the cry of "peace in our time" the democracies of the world permitted the rape of the thriving republic. But that did not stop World War II. The British government, ashamed of the betrayal of Czechoslovakia, repudiated the Munich agreement in 1941. It was a nice but futile gesture.

It might have been hoped that this nation of democracy which was the pawn of power politics in 1938 would flower into fuller glory after the second world war. But politically, again, she has become the pawn of power pol-

(Turn to page 73)

What Is Good English?

by Lewis A. Chrisman*

There is constant change in rules of language. But certain basic rules for good speech have been honored through the ages. It is well for public speakers to have an occasional check-up on their own qualities of speech as the author does for all of us in this paper.

BACK in the days when we were holding country life conferences in West Virginia, a conscientious and really efficient pastor was suddenly called upon to make a brief address. Being a man of practically no academic training, he was embarrassed at being asked to speak before several social workers, with a pair of college professors thrown in for good measure, and in his attempt to apologize he stated among other things that he was "not a public speaker but a preacher." For divers reasons I have found this bungling statement somewhat hard to forget. Most emphatically not all public speakers are preachers, but we ought to be able to take for granted that all preachers are public speakers. Since the effectiveness of a public speaker to a large degree depends upon his mastery of his mother tongue, questions of English usage are matters of high moment to the preacher.

The thesis of this article is that far too frequently in our study of language we tithe mint, anise, and cumin and forget the weightier matters of the law. It should probably be said here that preachers are not the chief sinners in this regard and that it is within the realm of possibility that the most frequently found linguistic Pharisees belong to the teaching profession. But because this article is written for clergymen, my first example is taken from their ranks.

Thomas Hawthorne, then a young preacher of the Middle West, once told me the story of his difficulties with English grammar and of his victory over them. This was highly commendable. Be it said here that I have taught grammar for years, have fought for its place in the curriculum, and have frequently written and lectured on problems of usage. A man who has come up out of great tribulation linguistically and has managed to free himself from habitually making grammatical blunders has done something

worth while. But next Brother Hawthorne made a statement that startled me: "I now have reached the place where my language is practically perfect." Although the word "practically" may have helped out a little, still the claim was, to put it mildly, rather sweeping. Here as elsewhere affirmations of perfection are rather dubious. The best linguist may once in a long time get mixed in a sentence, just as now and then he may hit a wrong letter on his typewriter. But let us give Thomas the benefit of the doubt. Suppose that he never violated a single one of those "rules," which the linguistic Pharisee regards as so overwhelmingly important, does that mean that his English was perfect? It does not.

This brings to the forefront the question, "What is good English?" When I remember that books have been written upon this very question, I hesitate to attempt to put an answer to it in language. Yet no one can deny that good English is that which hits the mark. Bad English is that which fails to achieve the primary purpose of all speech—clear communication. We shall certainly have to agree that language which is not clear is essentially bad. Janet Rankin Aiken, author of *Commonsense Grammar*, a book of high excellence, (Thomas Y. Crowell Company) has epigrammatically said: "Ambiguity is the primary sin against the English language."

Of this "primary sin" there are examples innumerable, but it might be well to notice first an illustration of a clear and effective sentence. The occasion was a lodge initiation. There we all stood in our gaudy, uncomfortable, bespangled regalias, going over our painfully memorized parts. Three men in uniform, with fixed bayonets, marched back and forth across the front of the room. The door opened and the postulant and his escort solemnly entered. Here the curtain must be drawn in the interests of that unimportant secrecy which is now and then devised to relieve the ennui of routine existence. Suffice to say that the three

uniformed brethren dashed across the room and did that which they should have left undone. The whole machine stopped. Some tittered, others glared, and one irreverent brother burst into a guffaw, and then subsided into a shamed silence. We looked at each other in helpless futility. Then Bill Kurtz, who for years had the shoe store on Lancaster Avenue, saved the day with one sentence. For forty years I have remembered it. "Set down, brothers," he said, and down we sat. The fact that there was a slight deviation in his language from what Miss Ella had taught us in the fifth grade seemed a very minor matter.

Now for an example of some excruciatingly bad English: "A poetical view of the universe is an exhaustive presentation of all phenomena, as individual phenomenal wholes, of ascending orders of complexity, whose earliest stage is the organization of single co-existing phenomena into concrete individual, and its apotheosis is the marvelous picture of the infinite life, no longer conceived as the oceanic pulsation which the understanding called cause and effect." Who wrote this I do not know, but I do know that he could not write for sour apples. The words may mean something. They may be as profound as the contents of a term paper written by a junior in a theological seminary. Yet as they stand, they make as much sense read backwards as forwards. Here we do not find a violation of grammatical rules but instead something that is considerably worse.

Which or Who?

"Harry was talking to a man with a smile on his face." Who was wearing the smile? Either Harry or John. Nobody knows or ever will know, as far as this sentence is concerned. It is bad English because it tells us nothing. Another sentence with the same fault is "Some men like food better than their wives." An example of a third type of sentence is, "Looking out of the classroom window, a horse was seen." We must admit that it would be very unusual for us to see a horse looking out of such a window, but even here such a confused sentence would impede the progress of the reader. In this case we have a "rule" which meets the situation admirably, but a dangling

*West Virginia Wesleyan College, Buckhannon, West Virginia.

participle is bad usage not because some book tells us that it is but because it interferes with clarity and force of expression.

The next bungling sentence which I use as an illustration, sad to say, was uttered by a college professor. Any gentle reader who is curious as to the name of the guilty party can secure the desired information by glancing at the head of the article. Once while I was engaged in the dubious indoor pastime of arguing, my opponent quoted against me something that I had said myself. In an attempt to rally my forces I averred, "Everything that I say is not true." I certainly did not mean that. What I intended to admit was, "Not everything that I say is true." A dislocated "not" changed the thought of the sentence.

In *The Art of Plain Talk* by Rudolf Flesch (Harper and Brothers) there is a chapter bearing the arresting title, "Sentences Come First." Dr. Flesch's point here is that his chapter heading is true because "plain talk is mainly a question of language structure." True as this is, other elements enter into the situation. One of these of overwhelming importance can be mentioned here. Sentences are naturally made up of words, and there are words that hit the mark and words that fail to do so. Clearness is the basic minimum requirement of good usage. And there can be no clarity of expression without exactness in the use of words. But real linguistic skill goes farther than this. Dr. Flesch gives one of his chapters the challenging title of "Live Words." Among other things this heading implies the existence of "Dead Words."

Violations of verbal exactness mean that the speaker or writer is not saying what he means. The most grossly misused words we call "boners." Real or made-to-order examples of this type of mistake have furnished a happy hunting ground for connoisseurs of jokes. For instance, "The earth makes a resolution every twenty-four hours," or "A magnet is a thing you find in a bad apple."

But mal-treatment of words does not end here. A public speaker was congratulating the football team of a small college for defeating that of an institution many times its size, and striking the attitude of an old-fashioned orator he said, "You have made your alma mater 'notorious' from one end of the country to the other." As a college student I wrote an oration in which I spoke of the Civil War as "a great 'fraternal' struggle." It did not take me long, however, to get the force of the suggestion that "fratri-

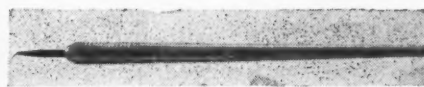
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EVERY church has the same financial problems to a varying degree . . . those of making each penny of the budget count and supplementing the budget with funds for special projects. Therefore economy in all phases of church office operation is usually practiced, and when special funds must be raised the most effective and economical way of carrying through a campaign is sought.

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"Routine" paper work in a church office is varied. Most common, perhaps, is the Sunday bulletin frequently duplicated in the church office by the secretary. Lettering guides and prepared illustrations make variety and interest possible in the format of the Sunday bulletins, and colored inks or paper may be used for contrast. With the production work done at the church office by the secretary, the production cost per copy of these bulletins is very low.

Most churches find it necessary to send out letters frequently, calling attention to parts of the church program. These letters, too, may be handled most economically by the stencil duplication method.

Many churches customarily send out letters at the beginning of each fiscal year, urging that pledges for church support be signed and submitted promptly. Pledge cards are included

in this first mailing. The letters and the cards may be duplicated in the church office; the signed letter is a personal touch to the campaign, and the pledge card a convenient and easy way to encourage members to promise financial support. Follow-through letters are usually necessary . . . then letters of acknowledgment for pledges received, a resume of the success of the financial campaign, or a report from the trustees, are customary.

In addition to these extensive paper work projects, a church office must be equipped with registration blanks for births, deaths, and funerals; employment registration cards, ballots, ushers' instructions, application - for - membership blanks, guest register cards, petty cash slips, change-of-address cards are among the other necessary forms. All of them may be produced, with the exact wording wanted and in the quantity needed, by stencil duplication.

Under "routine" needs in many churches come the menus for church dinners, tickets and programs for entertainment, handbills announcing special events sponsored by groups within the church, for the church stencil duplicator produces them quickly, attractively and inexpensively.

Churches frequently have projects that demand extra funds. The stencil duplicator can be a direct method of raising money. Cook books made up of favorite recipes of members of the congregation may be duplicated and offered for sale. News letters from church-supported missions may be reproduced by duplication and sold. Indirectly, stencil duplication helps in any special drive by inexpensively produced publicity throughout the campaign.

cial" was the word that I needed. When a speaker at a family reunion mentioned the "common ancestors" of that particular clan, a ripple of laughter went over the crowd. The next time that this thought made its appearance in his address he spoke of "the ancestors that we have 'in common'," and in so doing said what he meant.

Colorless Highbrow

But words can be exact without being alive. Again I quote from the scintillating and important pages of *The Art of Plain Speech*: "Almost all non-fiction nowadays is written in a sort of pale, colorless sauce of passives and infinitives motionless and flat as paper." Before me lies a publication

sponsored by one of the organizations in the field of American scholarship. Although it is full of articles on important topics, there is practically nothing in it which is readable because it is a conglomeration of this "pale, colorless sauce."

It is a matter for gratitude that most American preaching is highly superior to this. The preacher talks to flesh-and-blood men and women: therefore he instinctively reaches out for living words. Comparatively few sermons have that dullness which characterizes a doctoral thesis at its worst. For thirty years I have been reading the sermons of Dean Charles R. Brown. Among their other merits they are a study in the use of living words. Dean Brown's words never drowse. They glow with life and march right on. We find similar linguistic inspiration in the radio sermons and the books of Ralph W. Sockman. A real preacher does not inflict dead words upon his hearers.

What is good English? Again the question obtrudes itself. Let us go for our answer to Mark Twain, at his best a superlative master of English prose. Mark once wrote a scathing and possibly not entirely fair criticism of "Fenimore Cooper's Literary Offenses" (*Literary Essays*. Used by permission of Harper and Brothers.) In this paper he has summarized certain of the important laws of English usage. After stating eleven laws for the writing of romantic fiction he gives us eight principles which he erroneously calls "little rules" and tells us that they require that the author shall

12. Say what he is proposing to say, not merely come near it.
13. Use the right word, not its second cousin.
14. Eschew surplusage.
15. Avoid slovenliness of form.
16. Use good grammar.
18. Employ a simple and straightforward style.

These may not include all of the hallmarks of good prose, but observing them will take us a considerable distance along the road to good writing and speech.

GENERAL BRADLEY ON SUNDAY SCHOOL COMMITTEE

Chicago—General Omar Bradley, administrator of the Veterans Administration, Washington, D. C., has accepted membership on the committee of 100 making preparations for the 21st International Sunday School Convention to be held at Des Moines, Iowa, July 23-27, 1947, under the auspices of the International Council of Religious Education.—RNS.

Rededication to Christian Ideals

*A Litany by Alfred B. Bauer**

MINISTER: Almighty God, unto whom all hearts are open, all desires are known, and from whom no secrets are hid,

PEOPLE: Cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name,

ALL: Through Jesus Christ, our Lord. Amen.

MINISTER: Almighty God, from Whom came life, love and all things good,

PEOPLE: We dedicate our lives and souls to Thee this hour.

MINISTER: In the name of Jesus Christ, our Saviour, who came to give life more abundant meaning and joy,

PEOPLE: We renew our loyalty to God our Father, the Lord of our lives.

MINISTER: In the power of the Holy Spirit, who gives to our souls purity and inspiration and strength,

PEOPLE: We commit our lives unto God, creator and benefactor of life.

MINISTER: With the prayer in our hearts that we may be found worthy to carry to our fellowmen words of assurance and messages of hope,

PEOPLE: We lift our voices in earnest desire that we may not be found wanting when opportunities of service come our way.

MINISTER: In gratitude to the great God above, from whom proceedeth every good and perfect gift, and for blessings that come to us, we know not how,

PEOPLE: We give thanksgiving, praying that we may spread joy and blessing into the lives of those who have less than is ours.

MINISTER: With courage in our hearts as good servants of Christ, seeing the needs that are everywhere about us, knowing that unless we go forth to lend our talents in service, the need will not be met,

PEOPLE: We consecrate our time and abilities to the service of mankind, in the name of Jesus Christ the great benefactor of us all.

MINISTER: In loving service of our churches which seek to spread abroad the message of our loving

Saviour, which can break the shackles of wrong-doing and bring liberty to the soul,

PEOPLE: We do seek to give ourselves that people everywhere may possess the light of the gospel even as we have been given the light, knowing that it is God's commendation that brings reward to the soul and peace to the heart.

MINISTER: To the end that the Christian church may in unity face the sins of the world, and bring relief to the down-trodden, hope to the despairing, and aid to the fallen,

PEOPLE: We consecrate our minds and strengths, that the church may rise triumphant over differences, drawing mankind in all lands into one great body of Christian fellowship.

MINISTER: Let us pray: Almighty God, unto Whom all hearts are open, all desires are known, and from Whom no secrets are hid,

PEOPLE: Cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name,

ALL: Through Jesus Christ, our Lord. Amen.

THE ATOMIC

"LEAD KINDLY LIGHT"

Lead, kindly light, amid the atomic gloom,

Lead Thou us on!

The night is past, yet morning shadows loom,

Lead Thou us on!

Keep Thou our minds from fear's dark fetters free,

The distant scene, we know, belongs to Thee.

With lips alone we've praised Thy holy name,

But lead us on!

Our self-made plans—we see them wrecked with shame,

Still lead us on!

We loved mad wealth; and made our science God;

World power we sought; but, now we "kiss the rod."

So long we have betrayed Thy love, but still

Lead Thou us on!

Through days and years of Thy atonement, till

Our sins be gone;

And from the dust of vain and selfish strife,

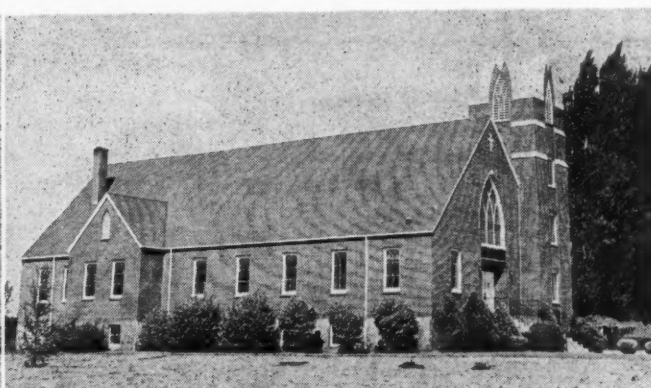
Raise us, O God, with all to share new life.

Jessie Frances Fair.

*Minister, Presbyterian Church, East Pembroke, New York.



The Floral Cross in Memorial Park



Danebo's New Church

An Oregon Promised Land

by Barbara Bradshaw*

It was not to a land flowing with milk and honey that Pastor Hansen led his flock of Danish Americans. But careful planning and hard work has made the sour muck of Danebo into a place of profit and beauty. The church stands at the center of the thriving community.

A HORSE and buggy stood alone in the gray December drizzle as the train crawled into Eugene, Oregon. The cars pulled to a stop and a passenger appeared on the vestibule steps, looking about eagerly. A dark-suited man jumped from the buggy and hurried through the rain, shouting a greeting to the newcomer and his wife.

"At last you've arrived!"

The husky blond traveler waved, and a smile lighted his tired face, as he helped his wife to the soggy ground.

"Why, Pastor Hansen, I'm glad you came to meet us. After our long trip we'd like to see the farm land right away!"

"I hope it will be the way we've imagined it," broke in the woman, "How long will it take us to get there?"

The minister helped them into the buggy and stowed their luggage in back.

"We'll be there in less than an hour," he replied as he climbed into his seat and clucked to the horse.

The mud of the road sucked at the wheels as they drove away over an unpaved street toward the spot where Pastor Hansen dreamed of a new community built around a church of which he would be the first leader. They rode on into the country and the woman bundled herself against the rain, and gazed out at the trees, dripping with moss.

"Well, Pastor," said the new arrival, breaking a silence, "just how did you

manage to get this land anyway?"

"It doesn't really belong to any of us yet," said Hansen. "I got an option to buy 1280 acres of the former Belshaw estate from E. A. Smith at \$18 an acre. I'm told the land is good for farming, but most of it has never been cultivated. It's not like the Iowa land you're accustomed to."

"I'm banking on its being a lot better," replied the middle westerner, eagerness again lighting his face. "My wife and I are staking our whole future on it."

Pastor Hansen urged the horse a little faster.

"I've been assured a good living can be made on it by the eight or ten families who will settle there."

The Iowans said little more for awhile but continued looking out over the wet fields appraisingly. The man's eager expression had changed to one of intentness and, as they drove along, he directed occasional keen glances at the minister. The wife, in turn, began to watch her husband's actions for a hint of his thoughts.

After a few more miles Pastor Hansen slowed down and reined the horse down a side road. The Iowa farmer twisted to face the minister.

"We must have a long way to go still," he said, his voice tightening. "Surely, this swampy bog isn't the land you brought us out here to live on."

"Why, yes," said the Pastor, looking at him in quick surprise, "that's the

Belshaw house up ahead. The owner assured me this is good soil, even though it is wet in winter." He halted the buggy.

"Good soil!" exploded the Iowan. His voice had suddenly turned bitter. He jumped to the muddy road and confronted Pastor Hansen. "Why, you couldn't raise a thing on this wet, sour muck! Pastor, I'm sure you meant well, but you've lured trusting families to a hopeless swamp!"

As he spoke his startled wife climbed down beside him and caught his arm to quiet him.

"But folks, after what people here told me, I can't believe the prospect is as dismal as you make out. I had visions of you and the others building a beautiful, prosperous village here, with a fine church as its guiding force." The minister's voice quavered and his eyes were misty. "Certainly you don't think an old friend—"

"I'm sorry, Pastor! It—it's so much different from what we looked forward to, that's all." The farmer suddenly realized he had spoken unjustly to a man of God. "We knew we'd have to work hard here in order to carve out a new home. But all the fields will have to be drained before we can begin to fulfill dreams of a beautiful community." He put an arm about his wife. "Time will tell."

That was the reaction of the first Danish colonist from Iowa who arrived in 1900 and saw the land where the Danebo district later grew up. Other families which came soon after were equally disappointed. They criticized Pastor Hansen severely for luring them so far to such a dismal, swampy place. But his encouragement and faith helped them to stick on the land. And

*Oregon State College, Corvallis, Oregon.

through hard work they did prove that even worthless-looking acreage can be transformed into a thriving settlement. **A Church Is Erected**

One of the first moves of these Danish farmers after they were temporarily settled was to gather to establish a place of worship. They voted to join the Danish Evangelical Lutheran Church of America, and decided to raise \$1450 to finance the structure. After some discussion they unanimously agreed to ask P.L.C. Hansen to be Pastor. He might not be the best judge of farm land, they decided, but he was unsurpassed as a spiritual leader. The Pastor accepted the invitation happily. His faith was bearing fruit. He donated a three-acre tract for the church site, and in the summer of 1901 the settlers began constructing the building. J. P. Olsen, one of the colonists, was awarded the contract.

During that summer also the Danish farmers began to establish permanent homes and launched on the mammoth task of draining their lands. They cut ditches across the fields with hand ploughs. One man spent endless days digging a ditch across his 80 acres with a pick and shovel. It was torturous, backbreaking work, but eventually the colonists had converted the dreary swamp into a promising dairy region.

The farmers of Danebo, through thrift and hard labor, became more and more prosperous. In 1914 they joined in establishing the Eugene Farmer's Creamery, to aid them in handling their dairy produce. At the same time they constructed a pasturizing plant which later merged with the creamery.

Two or three years before the first world war, when labor became scarce, the Danebo citizens began to change from dairy to poultry farming, which could be carried on with fewer assistants. This is almost the exclusive agricultural business in the area now. The flocks range from 500 to 3,000.

The church, organized as soon as Danebo was colonized, always has gone hand-in-hand with the community's development. Pastor Hansen's leadership gave it a firm foundation. Good will and cooperation made possible the transformation of Danebo. The same qualities characterize the growth of their church.

In 1908 the Danes decided that their original church was not as conveniently located as it might be. Soon they built another nearer the Danebo settlement. Through the years, the congregation grew so that in spite of improvements, even this building became inadequate. The church council, aware of this problem, called a special congregational meeting in March, 1941. The members

decided that it was impractical to remodel the old structure. A ballot was taken, and by an overwhelming majority they voted in favor of erecting a new house of worship. It seemed like a big task for the little settlement, but Danebo set about it with the same faith and determination which had won victory for the pioneers.

The finance committee, having its goal at \$14,000 set out in earnest. In less than ten days the group had received subscriptions from the congregation amounting to \$16,670.

The building committee, after studying several possible styles of architecture, agreed on a brick veneer exterior. The contract was awarded to Marius Petersen, a church member, at \$18,038. The plans had been altered, increasing the cost. Therefore the church obtained a mortgage to cover the added expense.

On Sunday, September 7, 1941, the cornerstone of the new Bethesda Church was laid. The stone was presented by the church council and it contained a vault with a scroll of the membership and a copy of the church constitution.

Second Building Completed

The next February the building was completed. The various auxiliary organizations aided in providing furnishings. The Ladies Aid raised funds to purchase carpets for the chancel and center aisle of the sanctuary. The Brotherhood furnished two new pews and financed the finishing of several rooms. The Luther Leagues purchased new hymnals. The Builders Club realized an aim of many years in the purchase of a new pipe organ. Other furnishings were presented by members of the congregation. The feature of the church was the new organ. The inaugural recital was given by Waldo E. Nielsen on the day of dedication.

Exactly two years after the church was completed, February 15, 1944, the mortgage was burned with impressive ceremony.

The congregation numbers about 500 and attendance averages eighty per cent, which evidences the faith and devotion of the Danebo residents. The Sunday school has an enrollment of 125 children and has twenty-five teachers. Even the new church, which can seat 650, is sometimes crowded.

Danebo is still looking toward the future. The congregation now has \$15,000 available to build a new parsonage. And Danebo taxpayers have voted \$20,000 to enlarge their public school.

Now that the church is completed and paid for, its members are cooperating to build, landscape and equip a six-acre memorial park, honoring Dale Sorensen and Rodney Jensen, who were killed in World War II.

Here again cooperation is the key word to their accomplishments. The plans for the park were drawn by Kenneth Johnston of Northwest Christian College of Eugene. Trees and shrubs of ninety different varieties are being set out. On a mound near the entrance, flowers contributed by the Ladies Aid Society have been planted, part of them in the shape of a cross. Just beyond the entrance will be an open air chapel which will seat 400 persons. Reverend Ingward P. Olsen, present pastor of Danebo's Evangelical Lutheran Church, states that the park will also contain a baseball diamond, barbecue pits and tennis courts. The construction of a swimming pool is the project of The Luther Leagues. Large parking and playground areas are also planned. Later an educational plant for Sunday school classes will be built.

"We believe in cooperative effort in improving our community," said the Reverend Mr. Olsen, "and we believe recreational facilities will be a big help in supplementing the work of the church and school in building good citizens." This belief is supported by the fact that there is practically no juvenile delinquency in the Danebo district.

The prosperous Danebo of today has scarcely any resemblance to the wet, cheerless land to which Pastor Hansen led the first settlers forty-six years ago. Although he was severely criticized by the original colonists, he lived to receive the embraces and thanks of the same people who once had censured him.

Danebo farmers today will tell you that his vision of a thriving settlement came true because the faith instilled by his church gave the pioneers unity and strength for the backbreaking task.

PREACHERS AND PREACHERS

There are preachers who shout,
And preachers who weep,
And preachers with earnest appeal;
Pastors of kindness,
Ministers psychical,
And some with revivalist zeal.

Bishops itinerant,
"Connectional" travelers,
And builders who make a church grow.
Some are poetical,
Others political,
Striving for place and for show.

Clerics of eloquence,
Divines of dignity,
And others who act like a clown;
But here's to the preacher
Who lives as he speaks,
In the home, in the church and the town.

Charles M. LeFew.

Branch Rickey

A Christian Gentleman

by William L. Stidger*

"ALL I know or have or have been, I owe to Christian parents, a bringing up in the Christian church, training in a Christian college, Ohio Wesleyan; and my associations with Christian people," said Branch Rickey, manager of the Brooklyn Dodgers, and former manager of the St. Louis Cardinals, when he led them to three National League pennants and a world series.

As I write this piece about this particular Christian gentleman, the National League pennant race is a dog-eat-dog fight between the Cardinals, which Branch Rickey borned, bred and led to their present efficient status; and his new team, "Dem Bums," the Brooklyn Dodgers. As the race stands this day and hour the Dodgers are two games behind the Cardinals and each team is fighting in top form for leadership. It may be that by the time this story sees print, that even the world series may be over and history. But whatever happens, Branch Rickey is "News" to any magazine, not only because he is the outstanding personality in American baseball, but also because he is a high type of Christian man in our national game.

The blase, hard boiled New York sports writers always call Branch Rickey "the Deacon" because it is so unusual to have a churchman in sports; and a churchman, at that, who boasts of his church relations and never hides his Christian light under a bushel basket. They call him "The Deacon" because he actually is a deacon, or, at least what would correspond to a deacon if Methodism had deacons. He has always been and is now an official board member in a Methodist church; and, what is more, he takes his church duties seriously; always attends church, pays generously, for he is a tither, has a part in official board meetings, attends church conventions and conferences, goes about the nation speaking before church meetings and generally carries his part of the load in church work both in local and national church affairs. One church bishop in our Methodism once said to me: "You can always count on Branch Rickey doing his full share of church leadership."

They call Branch "The Deacon" be-



William L. Stidger

FOUR CHRISTIAN GENTLEMEN

Dr. Stidger gives here the first of four studies in Christian gentlemen. The three to follow will give pictures of Eddie Rickenbacker, Eddie Guest and Fred Stone. Unusual and unconventional are these portraits of modern men.

cause of several events and stories in his life. When he was just a young baseball player and was leaving home in a little Ohio town to play ball for the Cincinnati team his mother said to him: "Branch, don't forget that you're a Christian and don't, for your old mother's sake, ever play Sunday baseball."

Branch says: "I promised mother that I wouldn't play Sunday ball."

He lost his job as catcher for the Cincinnati team because he refused to play Sunday ball and this is what he says about that: "I know that it is inconsistent to say that I won't play and have never played Sunday ball personally, when my teams play Sunday ball. However, I won't play Sunday ball because I promised my mother that I wouldn't do it, and I'm not going to put my mother in the embarrassing position of hearing some gossip in our town call her up and taunt her about her son playing Sunday ball. Take that for what it is worth; I have never played Sunday ball because I promised my mother that I wouldn't."

They also call him "The Deacon" because he has always stood for a high

moral, ethical and personal standard in his players. He won't have a man on his teams who drinks or who is not "on the square" in his personal relationships, especially a man who isn't true to his wife, home and children. He says: "I'd fire a man in a minute who wasn't a square shooter for if a man isn't true in his home relationships he can't be counted on in a crisis in baseball." Branch Rickey has fired or sold many a fine player on that basis and the world of sport has wondered why.

There are three constructive, creative contributions which this Christian gentleman has made to baseball. One is the famous "Knot Hole Gang" idea.

Years ago in St. Louis Branch Rickey organized what is now generally known as the "Knot Hole Gang" in American baseball. He made an arrangement with Y. M. C. A. secretaries, Salvation Army officers, preachers and moral leaders of St. Louis, that, upon their recommendation of any boy, that boy would be let into the games free of charge. This was an intelligent attempt on his part, in conjunction with social agencies, to help solve the juvenile problems in American cities, the crime tendencies in the young boys of a city. He figured that if young, underprivileged boys were attending a ball game they would not be causing the police department any trouble; they would not be loafing in corner saloons and pool rooms; they would be watching clean, wholesome sports; they would be learning the give and take of good sportsmanship; the ability to give it and take it without getting mad. They would also get into the habit of idealizing clean, wholesome, athletic personalities. No man can estimate the good that this "Knot Hole Gang" idea has brought to young boys in this nation, because the idea has spread all through the baseball world.

The second great contribution that "The Deacon" has made to the national game is the Farm Idea. Branch Rickey instituted this idea also in St. Louis, because his team, the Cardinals, before he made it a great paying institution, did not have the money to buy good players. Therefore he started the farm idea in baseball; organized

*Professor of Homiletics, School of Theology, Boston University.

teams in small towns, developed promising players until they were good enough for the Cardinals, and therefore always had feeders for his big teams. He took a personal interest in every boy as he came along; was adviser, father and friend to them; and the list of players that he developed and discovered include such players as Sisler, the Dean brothers, and hundreds of others. They all call him "Mister Rickey" and have deep affection for him. He insists upon their keeping clean, saving their money and reminds them constantly that they are Christian gentlemen and that a million boys are looking to them for leadership; and that that responsibility alone should make them want to keep their own lives on a high plane.

The third creative, constructive social contribution that Branch Rickey has made to American baseball is the insistence that a Negro has as much right to play American professional ball as a white man; and this year has given a contract to Jacky Armstrong, who is burning up the minor leagues with both his fielding and his batting. This was the most sensational social change in American baseball that has happened this season or any season; and, what is more, it is working out well, for Jacky is being well received and he is a credit to his race or to any race in sports; clean, wholesome, modest and withal, a tops player. This experiment, wise baseball men say, will revolutionize the game and it will build a better racial spirit in the whole of American life.

And with all of this spirit of Christian statesmanship in the American sport and with all the heaped up criticism of being referred to as "Deacon Rickey" by sports writers, Branch has succeeded. He has made one of the highest personal salaries in the game, he has won the respect of the newspapers, business men and sports world. He has also developed winning teams in the Cardinals at St. Louis and the Dodgers in Brooklyn. In other words he has proven to the nation that decency, fair play, good sportsmanship, a Christian attitude toward boys, players and life, actually pays in material dividends. He has never been connected with a failure in sports. He has carried Christian ethics and principles into baseball and it has paid in dividends. He said, when he went to Brooklyn that he would win a pennant in three years and a world series in four years. Well, he almost did it in two.

The Greatest Is Love

I Corinthians 13

*A Sermon Outline by W. Howard Lee**

Introduction

THIS paean of love has been described as a lyrical interpretation of the Sermon on the Mount, the Beatitudes set to music. There is danger that such magnificent poetry be treated as only poetry, its practical significance lost. St. Paul was saying something eminently practical for all Christian believers.

First, see the chapter in its setting: the foregoing chapter has discussed spiritual gifts, ending "covet earnestly the best gifts: and yet shew I unto you a more excellent way." Among the gifts mentioned is that of wise and eloquent speech, but here he continues: "Though I speak with the tongues of men and of angels, and have not love . . .". Another gift listed is that of knowing all secret truths, another the gift of mountain moving faith, and so on but, concludes the apostle, all gifts, sacrifices and good works, if they are loveless, add up to nothing, zero. Love is the path to power and glory in the Christian life. Add to this the first verse of the chapter that follows and you have the completed thought: ". . . pursue love, while you are cultivating the spiritual endowments." (Goodspeed)

Body of the Sermon

1. *The Meaning of Love:* Unfortunate that our word *love* is so confusing; associated with human affection, sentimental, emotional, even sensual. This is not the meaning of *love* in the Scriptures. The King James version renders it *charity*, which suggests a liberal spirit and kindly judgment of others; this too falls far short. Really "no word in English that is exact and complete for New Testament word *agape*. Archbishop Trench, that great word student, states that love is a word "born within the bosom of revealed religion." Only the regenerate can glimpse the meaning of that holy love which the New Testament exalts. Clue to its meaning seen in the life of compassionate service and the sacrificial death of Jesus Christ.

In Marguerite Steen's novel *The Sun Is My Undoing*, Don Mateo says: "Shall I tell you what love is?—Love is Christ stretched on the cross, it is the bleeding side of Jesus, his hands pierced with nails. It is the crown of

thorns and the vinegar and hyssop. Love is hunger and thirst in the wilderness, the spittle of the mob, the scourge and the chain, the hotness of hell and the cold of the tomb. . . . Those are the ways of love, God's love, that bring men to the cross in the end."

Through that life and death we begin to understand the meaning of his commandment: ". . . love one another, as I have loved you."

2. *Enduring Power of Love:* "Faith, hope and love endure" but that God-like holy love that was seen in Christ is more enduring than all. Paul's thought suggests that all gifts will pass away with their possessors. The graces endure longer; faith believes and sets to work; hope longs for and anticipates, but love already possesses. Moreover, faith will one day be swallowed up in victory of full achievement, and hope will be lost in sight, but love shares the eternity of God.

Hope, faith and love at God's high altar shine,
Lamp triple-branched, and fed with oil divine.

Two of these triple-lights shall once grow pale,
They burn without, but love within the veil.

3. *Finally Consider the Greatness of Love:* Of the great three, the greatest is love, sharing not only the eternity of God, but the nature of God as well, for "God is love."

There is an old story of St. John who at Ephesus "in age and feebleness extreme" was carried day after day into the market place to preach; to those who gathered to listen his invariable message was: "Little children, love one another." One hearer, weary of this repetition, asked if he had nothing new to say and why he didn't tell them something more. The reply: "Because this is the sum and substance of the gospel; when this is done, all is done." Just so, all the requirements of God are fulfilled in the command "Love one another."

Conclusion

Before judgment seat of Christ we shall not be asked to speak in tongues, show gifts of prophecy or knowledge; the test of acceptance "was that God-like, holy love, as seen in Jesus Christ, seen also in you?"

*Minister, Memorial Presbyterian Church, St. Augustine, Florida.

The Church Can Save the Home

by Frederick W. Brink*

This author does paint a discouraging picture of family relations and, in addition, he gives a definite church program for restoring Christian family life. The article should be passed around to social workers in your church.

ONE after another they aired their difficulties. In a matter of a few days some fifty rough and rugged Marines, not far removed from the bitter hell of Iwo Jima, came to discuss their problems. One after another they came, and twenty-four came concerning difficulties in their homes back home. Letters from wives hinted at other men or showed a desire for freedom and possibly divorce. Blunt statements indicated that the husband wasn't really wanted back there, and warned him that there wasn't any home left to come home to. And that was a typical week overseas, not an unusual one. Too, what happened there had previously been duplicated on a base in the States, and has since been duplicated again and again.

It wasn't that anything suddenly catastrophic had happened. The fault did not lie solely in the war. The fault lay back at the beginning of most of those marriages. Nobody had bothered to help the young man and woman, so soon to become bride and groom, understand the responsibilities and the give-and-take of marriage. Like children walking into a dark forest they had started out on their married lives, care-free and unthinking, all unaware of pitfalls, all unprepared for difficulty or hardship. Like children they had become lost and bewildered when bushes took the shapes of demons and harmless shadows became giants of destruction. They just were not prepared to meet those things.

Oh yes, perhaps a parent had attempted in a self-conscious way to explain what would happen when they were married. But probably he had only succeeded in confounding confusion. Or perhaps a friend had made some backhanded remarks that should have been handed right back to him with a slap in the face. But actually, no one had really told them anything of value. Even the church, the organization that more than any other stands for the security of the home and is committed to the nurture of the family,

had not prepared the couple for their new experience.

No other organization can claim as much interest in the success of marriage as the church. No other organization has so much at stake in that success. No other organization can contribute as much toward it. Yet from a congregational point of view, very few churches have any organized program of education leading up to marriage. At one of our largest eastern universities, for example, I asked my class on "Friendship, Love and Marriage" the question: "How many of you know of courses like this that are offered in your own or some other church?" Twelve out of one hundred and fifty students enrolled raised their hands. The semester before it had been eight out of one hundred and twenty-five.

In all fairness it must be admitted that some churches do an excellent piece of education along these lines. The Roman Catholic church deserves credit because it gives instruction in the sacraments, to each of its members before marriage. Marriage is one of the sacraments. But this is a limited training and often omits the preparation of the couple to meet the problems of budgets and bills, personalities and pleasures. Too, it must be acknowledged that many Protestant ministers insist on a "briefing" before launching the flight into matrimony, to borrow a phrase from aviation. They usually forget, however, that pre-marital "briefings," like pre-flight ones, should be preceded by months of training. Marriage education that comes a few minutes before the ceremony is a too little, too late proposition. The embarrassed sailor who sheepishly told me that "he had a deal on, one of those deals with a shotgun at the other end," could hardly be said to have come for advice regarding the responsibilities of marriage.

If there was a little more concern shown by the ones who officiated at the wedding ceremonies, many homes that are now doomed to failure could have been made secure, and many homes that

have already fallen apart could have been saved. Take the case of the Marine who had been married eleven years and had four children. He had left what he thought was a well established home. But overseas he came to me with a letter in which his wife quite nicely, but also quite definitely, told him she did not want him back. Correspondence with the wife and conversation with the man revealed that there never had been a clear understanding of what their marriage involved in the way of partnership and self-sacrifice. Eventually the marriage was redirected into more secure channels, and the wife's last letter carried the words: "If someone had told us some of this before we were married we would have been spared this unhappiness."

Whether they like it or not, the church and its ministers of the fail-blame for a large number of the failures in present-day marriage. Under the circumstances presently existing, the successful home is more to be congratulated than the unsuccessful one is to be condemned.

What then is the solution? Simply this: establish in every local church a program that will prepare all who come under its influence for this tremendous experience of making a home. True, that is not the full solution. But it is a large part of it. For if such a program reaches all ages and groups within the local church, if it consists of both precept and example, if it is carried on before the plans for marriage are made, and if it utilizes every person and agency within reach who can contribute to its ultimate purpose, many an otherwise doomed marriage will be secured.

A program so conceived is like a coin in that it has two faces. On one face is the minister. On the other is the church itself and its program of Christian education. Consider first the minister's part. Will he simply demand of a couple that they have a civil license? Or will he make himself the key figure in their marriage, not just an accessory to the fact?

To keep himself from becoming only a necessary accessory, the minister might well adopt for himself some such set of rules as the following:

1. I will officiate at a wedding only when I personally know one of the two people involved, or when I have satis-

*Chaplain, United States Naval Disciplinary Barracks, Terminal Island, San Pedro, California.

factory evidence that they are qualified and ready to establish a Christian home.

2. I will marry only those people who are willing to come to me prior to marriage for repeated and leisurely conferences on its meaning and responsibilities.

3. I will invoke God's blessing on a marriage only when I am convinced that the parties to that marriage are sincere in wanting that blessing and are not just conforming to custom.

4. I will remarry a divorced person only when I am convinced that both the divorce and the remarriage can be approved by God, both as to circumstances and time.

5. I will make secondary in my thinking the matter of fees, and will keep primary the goal of helping to establish and maintain homes. To this end I will maintain a continuing interest over the years in the people whom I marry.

6. I will keep myself informed in the field of marriage counseling in order to be better equipped to instruct the men and women I am privileged to marry.

7. Where I am not personally qualified to offer counsel in some field I will put the couple in touch with someone who is.

8. I will accept as a trust from God the privilege given me as a minister of uniting men and women in marriage.

9. I will not rest as a pastor until my church has an adequate program of marriage education.

The other side of the picture is the program as worked out in the local church. The personal counseling of the minister and his assistants does not replace or erase this. The two go hand in hand. And the formal program should provide definite courses of instruction designed to answer the questions of and inspire discussion in four different groups within the church family.

The Junior and Senior High School Young People

With their boy and girl companionships but not yet serious consideration of any one person as a possible life mate, this is perhaps the most important group. For this group the most important subjects are these:

The choice and making of friends and companions;

Proper conduct with the opposite sex; Significance and limits of necking and petting;

The limits of physical intimacy during various stages of friendship;

The reasons for waiting until marriage before carrying on full physical liberties and privileges;

The characteristics desired in a life companion and how to develop them.

These and other related questions

should be given free discussion under competent leadership, with suitable literature also made available.

The Young Adults

Not yet engaged to a particular person, in all probability, this group is seriously considering the future. With them should be considered a very different group of subjects:

What is involved in being ready to think about marriage;

What is the cost of living in my strata of society;

What standards should be used in choosing a life mate;

What are the opportunities and demands of various jobs;

What are the possibilities and springs of home life;

How can personality differences be adjusted;

What claims does society make on the individual in daily living;

What shall be the young adult's relationship to his church;

What limits of conduct does Christianity put on young adults who are their own bosses?

Psychologists, employment counselors, economists and others should be brought to the assistance of the pastor in many of these discussions. The young adults would thus have full opportunity to think through what is involved in their futures.

The Young People Who Are Engaged To Be Married

Perhaps there will not be in a local church enough couples of this group at any one time to form a regular study class, but they must not be overlooked simply because of that. Still another field of questions must be faced with them:

The problems of finance and budgets;

The relationships with relatives after marriage;

The questions of social freedom or restriction;

The desirability of children, together with matters of the control of conception, ("birth-control");

The limits of their own physical activity during the engagement period;

The purely sexual relationships of marriage, to insure harmony and understanding in the functions and desires of the body;

The place of the Church and Christianity in the home;

The need for partnership as the fundamental of marriage;

The actual arrangements for the wedding ceremony;

The phrasing and meaning of the ceremony itself.

Minister, doctor, lawyer, economist and others must range themselves side

by side in presenting the material to this group.

Those Who Have Established Homes

The concern for the home does not stop with the marriage ceremony. Those who are already married, especially but not exclusively the recently married, should have their place in the program. This group, who thought they knew all the answers as they entered upon marriage, find that it is not the pathway strewn with roses that their romance pictured. For this group there should be some sort of a clearing house of problems and ideas, where experts in particular fields can give their advice. For this group too there should be assistance in planning the future, continuing instruction on home religion and the ministry of the church, and a constant challenge to find an outlet of common activity through the church. The aftermath of marriage is as much a responsibility of the church as its prelude.

It would all the while be the minister's added responsibility to coordinate these group presentations by his pulpit ministry. From the pulpit should be explained how God works through families, how Christianity undergirds all of life's relationships, and how the principles of service, sharing and forgiveness that lie at the heart of the Christian faith can be made the pillars of family happiness.

Is such a program possible? Does it work? Experience answers: YES! The program just outlined was developed in the crucible of experiment in a local church. It was refined on a university campus under the white heat of free student discussion and criticism. It has been examined and tested in the glaring light of hundreds of broken homes represented in servicemen talking to their chaplain.

The war has broken many homes by death, by separation, by insecurity. The aftermath of the war is bringing more broken homes. Some have been healed. Others may yet be. But we must not be content with an occasional recovery. We must be doing our best all the while to prevent the breaking of other homes not yet founded. Such prevention occurs when an alert Christian minister and his church have done their part and have led prospective husbands and wives through a program of preparation and education designed not just to initiate a marriage but to establish a lasting home.

If the successful home of today is more to be congratulated than the unsuccessful one is to be condemned, the Christian Church and its ministers must take much of the blame.

A New Year Candlelighting Service

by Milton B. Crist*

One large candle is burning on the altar. Three groups of three candles each are placed nearby. They are lighted as the minister reads the service.

ORGAN PRELUDE

MINISTER: (as the organ continues softly)

A candle is a lovely thing;
It makes no noise or stir at all,
But softly gives itself away,
While, quite unselfish, it grows small.

So like the star in Bethlehem's skies,
That showed the road the wise men trod,

The Christmas candle exemplifies
The Christ, the son of God.

Scripture:

The Lord is my light and my salvation;
whom shall I fear? the Lord is
the strength of my life; of whom shall
I be afraid?

Thy word is a lamp unto my feet and
a light unto my path.

Then spake Jesus unto them saying,
I am the light of the world; he that
followeth me shall not walk in dark-
ness, but shall have the light of life.
As long as I am in the world, I am the
light of the world. In him was life;
and the life was the light of men. And
the light shineth in darkness; and the
darkness comprehended it not.

This is the message which we have
heard of him and declare unto you, that
God is light and in him is no darkness
at all. If we say that we have fellow-
ship with him, and walk in darkness, we
lie, and do not say the truth; but if we
walk in the light, as he is in the light,
we have fellowship one with another.

We stand on the brink of a new year:
We see before us the light of the world;
however that is not the only light that
lights our way this night. There are
the Candles of Remembrance: We are
the total of all that is past.

Candles of Remembrance

As we light one of the candles of
remembrance; let us realize "This is
my Father's world." We are not on
our own, alone, dealing with strange
unknown forces. Let us sing this hymn
— and gather new courage for the fac-
ing of The New Year:

HYMN: "This Is My Father's World"

MINISTER: The second candle of
remembrance which we light tonight—
is for those brave men and women who
dared the dangers of a new world—

*Minister, Potomac Heights Community Church,
Washington, D. C.



That a land of freedom might be born.
Without their sacrifices our world of
today would never have been:

TO OUR FOREFATHERS

You who have handed us life's torch,
new kindled,

We are your own, in us you live again.
Oh, may we prove your influence has
not dwindled,

That earth holds yet a sturdy race of
men!

You who have given us all that we
cherish —

Life, and the gracious gift that living
brings —

Amid the trivial things that daily perish,
Your spirit lifts us up to fairer things.

We are your children—citizens or sages,
Sharing your race, your likeness,
thought and aim;

Guarding life's spark, to hand it down
the ages,
And make earth somehow fairer that
we came.

God make us worthy of the lives that
shaped us!

May our work stand when we have
gone our way:

When, in the far-off years we shall
not enter,

Our children's children keep a hero's
day.

— Francis Crosby Hamlet

MINISTER: The third candle of
remembrance we light tonight is for
that army of American youth that an-
swered their Country's call — and have
shed their blood upon the battlefields
of the world.

Silent Prayer

The Chimes

Prayer

MINISTER: The dimness is reced-
ing — in a dark world there is light.
Looking up we see The Light of the
World. Look back — we see the light
that comes from remembering. But
there are other lights: there are the
candles of promise.

Candles of Promise

First we light the candle of God's
promise: How rich we are! God's word
is filled with promises to those who will
do his will.

"He that dwelleth in the secret place
of the most high shall abide under the
Shadow of the Almighty. Surely he
shall deliver thee from the snare of the
fowler, and from the noisome pesti-
lence. He shall cover thee with his
feathers and under his wings shalt thou
trust. His truth shall be thy shield and
buckler. Thou shalt not be afraid for
the terror by night; nor for the arrow
that flieth by day."

Out of the experience of the ages
there has been born a great Faith; And
this is the second Candle of Promise we
light tonight. This candle of faith burns
in the heart of mankind:

A SONG OF FAITH

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world.

Evil is only the slave of good;
Sorrow the servant of joy;
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs,
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping
storm;
Safely the flower sleeps under the
snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

— Josiah Gilbert Holland

There is the Promise in God's word,

the promise born of faith in the heart of man. But God's greatest promise is in Jesus Christ. And so we light the candle of the love of God as seen in Jesus.

HYMN: "Immortal Love, Forever Full"

Candles of Resolution

MINISTER: We are not ready for the New Year until we light another group of candles. We have watched the glow from the candles of remembrance. We have felt the hope of the ages pulsating through the spirit of man; But this is not ours until we light the candles of resolution.

Let us resolve that in the New Year we will let the spirit of God flow through us by always being kind. We may not have riches to share but we can all be kind:

MAKE ME KIND

God make me kind!
So many hearts are breaking,
And many more aching
To hear the tender word.
God make me kind!
For I myself am learning
That my sad heart is yearning
For some sweet word to heal my hurt.
O Lord, do make me kind.

God make me kind!
So many hearts are needing
The balm to stop the bleeding
That my kind words can bring.
God make me kind!
For I am also seeking
The cure in someone's keeping
They should impart to my sick heart.
O Lord, do make me kind.

—Duncan McNeil.

Let us resolve not only to be Kind, But that in the New Year we will endeavor to practice the presence of God. And that is our second candle:

YOUR OWN VERSION

You are writing a Gospel,
A Chapter each day,
By deeds that you do,
By words that you say.

Men read what you write,
Whether faithless or true;
Say, what is the gospel
According to you.

HYMN: "Take Time to Be Holy"

MINISTER: Our third candle of Resolution is to know, to do, to love, God's will.

I asked The New Year
For some motto sweet,
Some rule of life with
Which to guide my feet;
I asked and paused; he
Answered soft and low;
God's will to know.

"Will knowledge then suffice
New Year?" I cried;
And ere the question into
Silence died,
The answer came,
'Nay, but remember too,
God's will to do.'

Once more I asked;

Something God Grew

by the S. Rees-Tyrer*

ON THE Sunday before the harvest services the minister asked the children to bring a harvest gift with them the following Sunday. "Something," he asked, "which God has made to grow."

Irene went home in a thoughtful mood. She lived in a house in a long row where there were no gardens at all. They didn't even have a window box. How could she bring a harvest gift? She had sixpence in her money box which she could spend at the fruit shop. But that would be like buying fish at the fishmonger's on the way home from a fishing trip. She could ask an aunt, who had a lovely garden, if she could have a bit of fruit or some flowers. But that would be her aunt's gift really, not Irene's. At last she thought of something that might do.

On the Saturday she got up early, packed a few sandwiches, and started off towards the country. Mile after mile she walked until she came to the common where the Junior picnic had been held that summer. She remembered seeing a blackberry bush at the time, and now to her joy she found that the bush was laden with berries. Hour after hour she gathered them into her basket, choosing only the best she could find. It was late in the afternoon when she started back, tired but happy. Her hands were scratched but the basket was full. By the end of the day she had walked twelve miles in all.

She took her lovely basket of blackberries to the service. The minister remarked that no one else had thought of the good things that grew in the wild.

And the angels who were watching said: "What a lovely gift!"

* * *

Betty was wheeled home in her chair. She had always been a cripple but hardly ever missed Sunday school. The minister's words set her thinking too. "Something which God has made to grow," she murmured to herself. "I wonder what I can give?"

*Minister, Temple Cowley Congregational Church, Oxford, England.

'Is there no more to tell?'
And once again the answer
Softly fell:
'Yes, this one thing, all
Other things above;
God's will to love.'

—Author Unknown

Prayer for the New Year

Hymn of Dedication: "Just as I Am"

During tea she thought of Dinny, her pet sheep. A few weeks ago Dinny had been sheared, and the soft fleece had been bleached and spun into wool by Betty herself. Why, God had made that fleece grow on Dinny's back! She wheeled herself to the cupboard, took out the wool and fingered it lovingly. "I know! I'll make a little baby coat with it. I've got a pattern somewhere."

All that week Betty's needles were clicking. By Saturday a beautiful baby coat had been knitted. Her chair was wheeled past the minister on Sunday. His eyes shone with delight when he heard about God making wool grow on Dinny's back.

And the angels who were watching said, "What a thoughtful gift."

Eric was an evacuee. His foster parents had only a small piece of ground and on it an air raid shelter had been built. He too wanted to help the harvest for he was a kind boy. But the days went by and he could think of nothing.

On Sunday he got up early and spent a long time in the bathroom. As he walked to church later his face was shining like the moon. His teeth were like pearls. His hair was faultlessly parted. His boots were without a stain. He joined the row of children filing past the minister with their gifts.

"Sir," Eric began nervously, "you told us that we were to bring something which God had made to grow."

"That's right, Eric," was the reply.

"I had nothing at all to bring and I remembered that God made me grow. So I've brought myself."

"I'm very glad to hear it, Eric," replied the minister as he took his hand in his. "No one can give more than that."

And the angels said: "That's the best gift of all."

HEADQUARTERS FOR METHODIST CHURCH

Grand Rapids, Michigan—Establishment of a central headquarters for the Methodist Church which would bring together in one building all the offices of the denomination was proposed here in a resolution adopted at the Methodist Conference on Christian Education.

At present, the main board and commissions of the church are located in New York, Nashville, Tennessee, and Chicago.

Exorcising the Demon

"Stick Out Your Chest"

by Ralph M. Harper

This is the last of a series of three voice articles appearing exclusively in "Church Management." In expanded form they have been included in "G-Suiting the Body" as an additional chapter. The revised edition will appear December 15.

THE popular slogan, "Stick out your chest," accentuates an inward curve of the lower part of the spine and weakens both health and voice. On the other hand, a straightening of the whole spine brings about a sympathetic action of the levatores costarum (rib lifters) and the intercostals. An expansion and elevation of the whole rib region is affected, also a widening of the whole back. Even if the outward and upward movement at the hinges where the ribs join the spine is minimal, the consequent enlargement of the rib cage—therefore of the lungs and breath capacity—is by no means small. This is why this counsel of Dr. Joel E. Goldthwait, an international authority in body mechanics, is of the utmost importance: *While speaking or singing, sit and stand fully tall.* But there must be no interference with normal breathing, no rigidity. Flex the knees instead of locking them; keep one foot somewhat forward of the other.

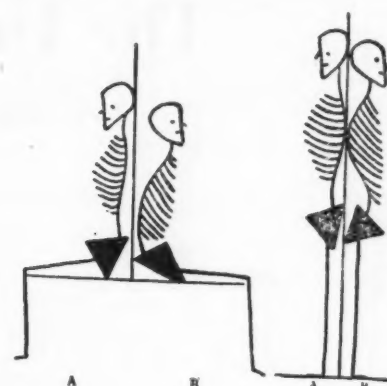
The illustrations (below) of the thorax and the lumbar spine have a tremendous significance in helping to make clear the action of the outspread lower ribs and the lower part of the spine in developing the voice. *While the diaphragm is controlling tone, there should be tension (more or less) between A and B; and also between*

X and Y. In this condition there is a sympathetic expansion of the body, particularly of the thorax, the throat, the fauces, and the nasal passages.

An understanding of these two illustrations—published for the first time in my voice studies—enables one to trace the old demon, "Stick out your chest," to his lair and to exorcise him and all his kin. What's the use of looking like a drum major? Additional tension is not thereby registered between A and B, so no gain can possibly be made in the carrying capacity of the voice. On the contrary, you throw yourself back for a tremendous loss, cramping your chest and stiffening the normal action of every organ within your body. No rational football coach would dream of calling on a drum major to break through the line for a touchdown; and yet we must frankly face the fact that the fear of exorcism and the shame of ridicule will by no means easily make the old demon, "Stick out your chest," take to cover.

"Satan's Easy Chair"

Satan failed to make any headway whatever in the designing of high heels for men, so he devised a clever substitute to curve the spine of the stronger sex in "Satan's Easy Chair" the incorrect sitting position.



(A) Correct sitting position. Chin in, ribs up, back flat, pelvis nearly horizontal. (B) Incorrect sitting position. Chin out, ribs down, increased cervical, dorsal and lumbar curves. Pelvis tipped backward.

(A) Correct standing position. Head up, chin in, ribs up, pelvis nearly horizontal, back nearly flat. (B) Incorrect standing position. Chin out, ribs down, increased cervical, dorsal and lumbar curve. Pelvis tipped forward.

Essential Body Mechanics.

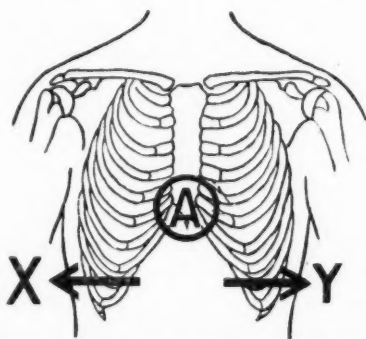
Sit up straight in your study chair, and, preferably early in the morning, stand with your back against the wall (standing position of A in the diagram above), head, hips, and shoulders pressed firmly against the wall, chin in. Do not allow the small of the back to arch away from the wall, or the lower abdomen to bulge. Once you get the feel of the right way early in the morning, you will never let go during the entire day.

Phillips Brooks, the year after he had taken a hundred-odd voice lessons from a voice teacher, Miss Sarah H. Hooker,* and while he was still receiving counsel from a physician of the body, Dr. Henry I. Bowditch, prescribed for a physician of the soul an ideal training which a public speaker or singer can hardly dare ignore:

It is the man offered as a medium through whom God's influence may reach his fellowmen. Such an offering involves the whole man, and the whole man is body and soul together. Therefore, the ideal preacher brings the perfectly healthy body with the perfectly healthy soul. Remember that the care for your health, the avoidance of nervous waste, the training of your voice and everything else you do for your body is not merely an economy of your organs that they may be fit for certain works; it is a part of that total consecration which cannot be divided, and which all together makes you the medium through which God may reach his children's lives.†

*My acquaintance with Miss Hooker the last ten years of her great teaching career leads me to feel that her instruction could have been considerably shortened and made even more effective, if she had had access to the results of recent research in body mechanics by such international medical authorities as Goldthwait, Brown, Swaim, and Kuhns in "Essential Body Mechanics," J. B. Lippincott Company.

†"Yale Lectures on Preaching," E. P. Dutton & Co., Inc.



Front View of Thorax



View of Thorax and Lumbar Spine

The Unacceptable Christmas

*A Sermon by Philip Jerome Cleveland**

There was no room for them in the inn.—Luke 2:7.

AT Christmas time I recall an incident from the early days of a far, Pacific continent. An Australian clergyman who went from Melbourne far into the remote bush-country to perform a marriage ceremony omitted to bring his Bible along—an incredible oversight. On inquiring at the home if the folks kept a copy handy he was met by a negative reply. Whereupon the clergyman confessed his inability to perform the ceremony. The house was thrown into an uproar and the place was searched, cellar to attic, everything turned topsy-turvy. Finally, high in the attic in a musty corner, in an old sea chest an ancient copy of the Holy Bible was discovered. Curiously enough the chest bore this legend: "NOT WANTED ON THE VOYAGE."

That anecdote comes to mind every Christmas time. An unnecessary Bible has something in common with an unnecessary baby. One was not taken to sea; the other, certainly, was not deemed necessary on land.

In the bustling, busy inn there was room for business, commerce, the making of money. But in this robust hive of activity there was no room for three people; no room for "them"; no room for the humble, hard-working carpenter of Nazareth—Joseph. No room for the sweet and wistful young "girl mother of white Nazareth-Town," Mary, wasted and worn by the long journey from Galilean hills to Judean plains. No room for the desire of the ages, the Holy Child.

The inn or khan of Bethlehem was too filled with other things to make room for these three—the most significant and glorious people who ever visited the inn. We often lose the important, tremendous hours of life; we often fail to know when God's heroes pass; often we do not know how close to our doorsteps heaven can come and what an immortal opportunity was extended to us, which we were too blind, too stupid to embrace. Do we scold the dull innkeeper and his wife? I wonder if we would have done better—if we do much better today. Let us have a look at the three outcasts. I don't like that word; but it is the only proper one.

*Minister, Westminster Hill Church, Canterbury, Connecticut.

I

Let us have a look at Joseph, peasant of Galilee, toiler at a workbench. Has this work-begrimed, this patient, humble fellow ever come into his own? Has the world ever properly accepted—THE WORKER? When has "the man with the hoe" been unbent by the weight of the centuries? Russia is trying to better evaluate the worker. Labor strikes in this country endeavor to plummet the worker into the national spotlight. Share croppers, girl stitchers, cabin dwellers, stock-yard laborers—does the worker often take a position of social eminence? The magi, bearing gifts, may enter the khan; but not Joseph.

Jean Francois Millet's biographer tells us that "there was one picture which Millet dreamed of painting, but he never felt able to undertake this. It was to illustrate the text: 'There was no room for them in the inn.'"

Millet, painter of peasants and the dignities of honest toil, who brought French peasantry into prominence and glorified the studious, faithful, everyday worker of the fields—he found his genius helpless before the challenge presented by the picture of the Galilean peasantry. He felt unable to use his brush to portray Joseph and Mary, and their child—the peasants of upper Galilee. He was not able to fittingly present a portrait of the true worker, the divine worker. This worker has never been honored as he should—the world's worker. His is the true and the great dignity. The man with dinner pail and tools is always the world's savior.

Jesus talked so beautifully and reverently about his heavenly Father. You may be sure he drew many lessons from his sincere and generous and lordly earthly father!

What a portrait of dignity one finds in The Angelus of Millet; a portrayal of the nobility of the fields, the loftiness of laborers, the sublimity of earth's toilers. Yet the author failed to sell the painting to the man who contracted for it. "I refuse to take it!" snapped the man of affairs. Millet had to paint signs in order to earn bread for his family. The social order of that day rejected The Angelus with its glorification of the toilers of the clod.

Christmas focuses light on the grand,

good man of Nazareth, the father of the child. The Yuletide picture would not be complete without Joseph. Have we forgotten to set the worker in the midst? He is there!

II

We must also have a look at Mary of Nazareth.

Dr. J. R. Miller has told us about a certain young German prince in a celebrated schoolroom. The teacher was saying that all people are sinners. The little Crown Prince wanted to know if this was true of people of royal rank, or only those of humble birth.

"Of all people!" declared the teacher. "Well," the Prince answered slowly, "my father may be a sinner, but I know my mother is not!"

Here is a picture of a sinless mother. And I believe of Mary all that the good book maintains so vigorously, poetically and beautifully. An extraordinary woman for an extraordinary child!

Christmas stands for the glory and sublime majesty of womanhood! Elizabeth declares to Mary: "Blessed art thou among women!" It is fine to observe a woman speaking so rapturously to another, to her very face. And Mary enthuses: "My soul doth magnify the Lord." She is transfigured. Later the shepherds and then the magi kneel before the Mother and Child. God sends an angel to Mary to acquaint her with her incredibly bright destiny.

Woman is surrounded by angels, the Holy Spirit, the heavenly choir, the adoring wise men. Woman is here enshrined in the glory of God. Woman is no vile wench of the streets, no disease-eaten charwoman, no unclaimed orphan of the storm. All women should believe in Christmas. Womanhood is lifted to the region of eternal royalty, to the domain of divinity.

In Mary we see the beauty of motherhood. Christmas forever proclaims the sanctity and beauty of motherhood. Without the child there would be no Christmas. Without the mother where would the child be? Are there people who think motherhood a bother, a burden, a misfortune? No inkling of this can be found at Bethlehem.

A little boy was told by his mother that it was God who makes bad people good. He replied: "Yes, I know it is God; but mothers help a lot!"

God and Mother in Brilliant Partnership! Together they bring about Christmas, the most blessed and beautiful season of all the year. They create a fascinating and enduring companionship; they save the world and bring light out of darkness.

Are the ideals of womanhood and motherhood lowered today? Are our women, our mothers, no longer in league with the angels, the magi, the divine spirit, the Christmas ideal? It is a tragic thing to lower the ideals of the world's women and mothers. And do men scorn the honor, the innate beauties and spiritual dignities of women, their virginal beauty? Then men have gotten a long ways from the loveliness that is Christmas!

III

Let us have a close look at the child.

The inn had no place for the infant saviour in its plan, its life, its scheme of things. For him the barn, the stable, the outer darkness. Let him get born the best way he can. If he lives, all right; if he dies, all right.

The ideal of Christianity is thrust aside, with its glory to God and peace on earth and good will message. God is glorified in peace on earth and good will among men. If that is the glorification of God who can say that the worship of God is idle, impractical, visionary, futile? It is eminently useful.

Christianity is the definite and understandable program for the achieving of this peace and good will, essential for happiness. And there is no room for it or its child in our busy homes, hotels, markets. How come?

"Bitter war in the land of the Prince of Peace." There was Arab and Jewish violence, British soldiers involved. Lowell Thomas spoke the above words over the air in his radio broadcast, October 11, 1938. "The Church of the Nativity is an armed front tonight," he continued. It was a British stronghold of guns and ammunition, no longer God's sanctuary of the peasant worker, the virgin, the child. Mr. Thomas spoke of the barbed wire, the machine guns, sand bags, the tanks. It was not long before the whole world was again sunk in war's cesspool.

And think of this phrase—"the ugly Christmas peace." At the time of the debacle of Munich Mr. Elwyn Brooks, the noted author published the following sentences in Harper's Magazine. He had recently purchased a country home.

"I stayed in the barn steadily laying shingles all during the days when Mr. Chamberlain, Mr. Deladier, the Duce, (Turn to next page)

ANTIDOTE TO BOREDOM A CHRISTMAS BOOK

A Tale of Two Countries or The Greater Love

By H. M. LANGTON

With 38 Illustrations

"Sir John Lubbock in 'The Pleasures of Life' speaks of his habit of taking two or three books with him while on a journey, to change from one to the other in case continuous reading of one book became wearisome.

"A Tale of Two Countries" with its not infrequent wanderings into the domains of Literature, Religion and Art, performs the function of more than one book for its readers.

For instance, without impairing the continuity of the tale that is told, the author takes you on a personally conducted tour, so to speak, and treats you to snatches of Dr. Samuel Johnson's wit and philosophy. It does not seem out of place to find a Johnson enthusiast in the little Lincolnshire village in the North of England where the plot of the story is laid. We listen with pleasure and profit to such homely wisdom as the retired schoolmaster quotes from the celebrated man of letters: A decent provision for the poor is the true test of civilization;—To seize the good that is within one's reach is the great art of life;—Getting money is not all a man's business, but to cultivate kindness is a valuable part of the business of life;—We should exempt ourselves, as much as we can from the power of external things;—A man may be so much a man of the world as to be nothing in the world.

From Johnson to Chesterfield, his would-be patron, is an easy step and the old schoolmaster cannot refrain from adding for a good measure, some of the ever-timely maxims of the Earl, such as: Endeavor to keep company with people above you;—A man's good breeding is his best security against other people's ill manners;—Most arts require long study and application, but the most useful art of pleasing requires only the desire.

Neither does it seem an arbitrary digression to find, in the course of the story, a record of a ramble through the Countryside of the Victorian Poet Tennyson, not far away, and to let a local carrier recite favorite verses of his, voicing the Poet's answer to two vital inquiries

of humanity, whether man is moving upward or downward—is good stronger than evil? Again, is there any hope of personal survival after death?

As the narrative continues, we hail John Wesley. We are told he also was born in Lincolnshire, has trudged along these neighboring highways and byways; and his footsteps have left their burning mark on the heart, mind and manners of those who live through the pages of the book.

A little country girl's love for drawing introduces to the reader Kate Greenaway, the creator of pretty bonnets and chubby boys and girls in colorful array. Then, naturally, we meet John Ruskin, her friend, and we find he was not only a great art critic, but a reformer of no mean ardor, who believed that social conditions had a direct influence upon both the creation and appreciation of art, and accordingly attempted to found a new social order.

Apropos of this, one of the characters in the book contends that the separation of material from spiritual progress is forever impossible; that one is the root, the other the fruit, that one justified the other.

No picture of village life is adequately drawn without its religious highlights, so a sermonette or two, free from sanctimony or semblance of a tract—especially one by a local preacher, a cobbler—fit into the life-scape of this secluded community of farm-hands and few shopkeepers, because the sermon furnishes the motif and the tempo of the daily life of these country folk.

A short sermon of "Bear Ye One Another's Burdens" cites examples of men and women who have blazed the trail for others to follow: Father Damian, Florence Nightingale, Grace Darling, William and Catherine Booth.

We hazard the guess that if Sir John Lubbock could have picked up "A Tale of Two Countries" at a railroad newsstand, he would not have needed another volume as an antidote to one book boredom.

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The Unacceptable Christmas

(From page 21)

and the Fuehrer were arranging their horse trade. . . . I'm done now, the barn is tight, and the peace is preserved. It is the ugliest peace the earth has ever received for a Christmas present." Yes, selling out the liberties and freedoms of men in the name of Christian civilization. The profanation of Christmas!

Said Dr. Otto Brau, one time prime minister of Prussia: "The job of manager of a garbage removal company would be less filthy than mine." That is how one feels when we shove aside true Christianity, the Lord's plan, and follow a cruel, ruthless plan.

Robert Browning penned these glorious words—

Somehow, no one ever plucked
A rag even, from the body of the Lord
To wear and mock with, but, despite
himself
He looked the greater and was the
better.

The Christian, the Christmas ideal, that is what the world needs; it needs the driving power of Christianity if it would achieve peace and good will on earth. The wicked have tried to rub out the name of Jesus Christ—to blot it from the world of current events.

Attached to a certain mission property in North Africa was a wall which the missionaries thought would be good for the proclamation of the gospel. They therefore painted John 3:16 in Arabic: "God so loved the world that he gave his only begotten Son—." Next morning there was a blank in the text. During the night some Mohammedans had come with pot and brush and had painted out the words—"his only begotten Son," because Islam will not accept the deity of Jesus.

The missionaries were not to be beaten. The words obliterated by the Moslems were painted in again. The words were again painted out, painted in—for some two weeks, until the Moslems became discouraged and desisted. The words—"his only begotten Son"—had been so often painted that they could be read clearly when the rest of the text had faded in the heat of the eastern skies.

The world has tried to rub out the divine words—not only some Moslems in North Africa—and some of us are determined that those words shall be painted in again. A famous English wit said that the trouble with Christianity is not that it has failed, but that it has never been tried. And Percy Bysshe Shelley said one time, enraged at the unChristian attitudes and creeds of his contemporaries: "The last Christian died on the cross!"

A group of newspaper reporters asked the aged, devout William Booth,

Build Your Own Sectional Bookcases

by Charles A. Sauer

BOOKCASES are built for many purposes, but the ideal bookcase for the average minister is seldom to be found in the furniture stores. Large bookcases do well in the permanent library, but are unsuited to the library of the minister who frequently moves. Sectional bookcases are ornamental, but expensive. Moreover, the lower sections of these bookcases are too large for the average library book, thus requiring considerable wall space for the books housed. Smaller bookcases now on sale and designed to be ornaments for the drawing room are not so valuable in the minister's study where utility is the first consideration.

The ideal bookcase for the minister must be so constructed that the books can be left on the shelves when moving, the sections being carried out with the books intact. In this way the working library of the pastor is efficiently moved without the labor of packing and un-

packing the books.

Then too, the minister's bookcases should be made in rather small sections, so that they may be set up to fit the space available between doors and windows and in corners. This varies with the room and with the parsonage, but sections longer than 24 to 30 inches are often too long to fit properly.

Finally, the space between the shelves must be no larger than is necessary to accommodate the books actually used. In this way the maximum number of books may be placed in the most convenient location.

The writer has tried several types of bookcases, book shelves and book troughs. Of these the most convenient seems to be sections with two shelves, with an over-all dimension of about 22 to 24 inches long, 20 inches high, and 7 inches deep.

These sections are made up of mill ends from plywood, of $\frac{5}{8}$ inch material,

founder of the Salvation Army, if he didn't think Christianity was about played out. "Played out?" The fiery general seized on these words. He came alive and his words sizzled. "Why, Christianity hasn't been properly played in yet!"

In the very beginning the Christmas miracle was shoved aside, thrust out into the outer darkness of mangers and stables, thrust from the living, breathing threshold of human society; it did not become a part of the throbbing, everyday life of the busy inn where the travelers carried their daily cares and crosses. Only a remote stable knew the miracle. The social order of the khan of Bethlehem never knew anything about the child of the stable, the peasants of Nazareth; they came into this place unloved, unwept, unsung. Heaven—the kingdom of heaven stood at their very doors—and they knew it not!

When has the world accepted the Holy Family, the spirit of the humble, hard-working father, the spirit of the pure, sweet mother, the gospel of a child of love and peace?

Dr. Henry Hitt Crane of Detroit has a summer home at Lake Winnepesaukee. He has a retreat on an island. He told us the story at a great men's meeting in Danielson, Connecticut, 900 men being present.

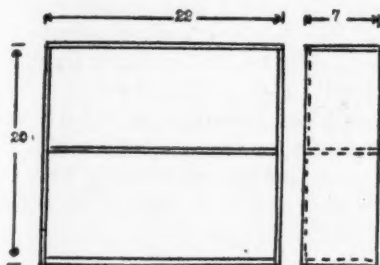
Called to go around to the other side of the island he found a woman sitting, stunned, a telegram on her lap. Her second son had been burned in a plane crash. She could scarcely speak to the preacher.

Her first son had returned from the Aleutians some two years earlier, had called her from the California coast, that he would be arriving in the morning at an inland city. That night his plane crashed—and he came home only—as ashes. Now her second and last son had crashed in his first flight from a field base. Again—only ashes.

Later Dr. Crane had the funeral in a simple, country church among the green-walled hills of New Hampshire.

Leaving the hill-top cemetery where the ashes had been deposited along with relics of ancient settlers the father took resolute hold of the preacher as they prepared to step from the cemetery and return to the public road. Dr. Crane said he would remember, to his dying day, the look in the man's eyes, the drama, the pathos, as a shaking and bitter voice declared: "By God, they'd better build a better world!"

Peace and Good Will. Good will is another name for God-will. We have lost it. Back to the Christian gospel we must go. It is either life for all of us, his life or the cemetery.



with the back made of $\frac{3}{4}$ stock.

The bill of material is as follows: One piece, 7x22, for the top; two pieces, 7x18 $\frac{3}{4}$, for the ends; two pieces, 6 $\frac{1}{2}$ x20 $\frac{3}{4}$, for the shelves; one piece, 19 $\frac{1}{2}$ x20 $\frac{3}{4}$ for the back.

The shelves are so spaced that the upper shelf takes books slightly over 8 inches, and the lower shelf 9 $\frac{1}{2}$ inches.

Many people will desire shelves of a standard height of ten inches, all shelves the same height. In this way it is possible to stack all books pertaining to one subject, both large and small, in order on a single shelf.

However, such a plan requires much more material for making the bookcases, and uses much more wall space. By building these two-shelf sections, the smaller books are placed on the upper shelf, with the larger books on the lower shelf. Thus the books on any topic are grouped on two shelves, the one below the other. Such an arrangement presents a much neater appearance, and gives all the advantages of grouping by subject matter in a very economical way.

These book sections are easily handled by one person when moving, or when it is convenient to set up a temporary study in another room of the house. They may be stacked to any desired height, and may be arranged in corners and between windows to make the best use of the room.

For some libraries a single shelf section, of say six or seven inches for small books at the top of the stack of cases, or a larger section of say ten inches for the very bottom of the stack may also be made. Where desired an ornamental base of about three or four inches may be made and the sections stacked on this base.

SHIPS 2801 HEIFERS

New Windsor, Maryland—A total of 2801 animals have been shipped abroad to date by the Heifer Relief Committee, it was announced at the organization's headquarters here.

The committee plans to send 350 cattle to Ethiopia by the end of the year, including beef and general purpose animals as well as dairy type breeds. Six men will accompany the cattle and will work for a year aiding the Ethiopians in working farm machinery and caring for the animals.—RNS.



Say Merry Christmas with The Upper Room

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Following Christ to the Riverside

A Devotional Service

by Theodore N. Johnson

Here is the first of a series of devotional services by the minister of the Stratford Baptist Church, Stratford, Connecticut. Originally written for summer assembly groups, the services are equally effective on other occasions.

THEME FOR THE WEEK: Following the Christ

HYMNIC RESPONSE: (Congregation and Choir)

"Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noon-tide heat,
And the burden of the day.

"Upon that cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my stricken heart with tears
Two wonders I confess:
The wonders of redeeming love
And my unworthiness.

"I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross."

THEME FOR THE EVENING: "Following Christ to the Riverside" (repentance)

I. CHRIST WENT TO THE RIVERSIDE

A. Scripture Reading: (Mark 1:4-11)

All: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached saying,

Leader: There cometh one mightier than I after me, the latchet of whose

shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Spirit."

All: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

Leader: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased."

B. A Period of Silent Prayer

II. CHRIST CALLS US TO THE RIVER OF REPENTANCE

A. Scripture Reading: (Mark 1:14, 15; Luke 13:1-5)

B. Hymnic Response: (Congregation and Choir)

"Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth
Saying 'Christian, follow me.'

"Jesus calls us, from the worship
Of the vain world's golden store
From each idol that would keep us,
Saying 'Christian, love me more.'

"In our joys and in our sorrows
Days of toil and hours of ease,
Still he calls, in cares and pleasures:
'Christian, love me more than these.'

"Jesus calls us: by Thy mercies
Savior, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all."

C. A Meditation

III. THE CHRISTIAN RESPONSE

A. Unison Prayer:

"Because I knew not when my life was good, and when there was a light upon my path, but turned my soul perversely to the dark, O Lord, I do re-

pent. Because I held upon my selfish road and left my brother wounded by the way, and called ambition duty, and pressed on, O Lord, I do repent. Because I was impatient, would not wait, but thrust my impious hand across Thy threads, And marred the pattern drawn out for my life, O Lord, I do repent. Amen."*

B. Hymn: (Congregation and Choir)

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter,
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still.

"Have Thine own way, Lord!

Have Thine own way!
Wounded and weary,
Help me, I pray!
Power—all power—
Surely is Thine!
Touch me and heal me,
Savior, Divine!" Amen.

C. A Prayer

D. Hymnic Response: (Congregation and Choir)

"Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might;
Therefore to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness and Thee,
Lord of my life, I come.

*From the hymn by Sarah Williams, 1868.

BAPTISTS FORM NATIONAL RADIO COMMITTEE

New York—A four-man national radio committee has been created by the Northern Baptist Convention, it was announced here by Dr. Edwin T. Dahlberg, president of the denomination.

Members of the committee, which was authorized by the church's executive committee, are: Dr. Stanley I. Stuber, director of public relations for the denomination, chairman; Dr. Bernard C. Clausen, minister of the Euclid Avenue Baptist Church, Cleveland; Miss Pearl Rosser, director of radio education of the International Council of Religious Education, and the Rev. Charles H. Schmitz, minister of Calvary Baptist Church, Syracuse, New York.—RNS.

Ministerial Oddities*(From page 6)*

the children to give their whole hearts to God, or the Great Unknown, or 'call him what you will,' and as his talk got more and more involved the children got more and more restless.

"The boys began hammering on the panelling of the gallery, and the preacher, who never seemed to be disturbed by an interruption, when the din became at last unendurable, stopped short and appealed to them. He said: 'Boys, I don't wish to be unfair, but if indeed it be you who are making this noise, possibly by the impact of your boots on the wooden partition, which would cause a resounding sound, which might be the occasion of this disturbance, I would ask you to modify your performance.'"

* * *

"You should never quarrel, my boys," said the curate, as he came across a party of youths who were shouting at each other. "What is it all about?" "It's this way, mister," said one of them, "we've decided to give this ere dorg to the bloke what tells the biggest lie, and everybody finks his lie is the biggest, but mine is."

"Dear, dear," said the curate, "when I was your age I did not know what a lie was." "'Ere, mister," said the crowd in unison, "the dorg is yourn."

* * *

The young son of a minister had but one desire, to own a watch. He harped on the subject at Christmas, and when his birthday was approaching he began all over again.

His father said: "Now son, I don't want to hear another word about that. You're too young to be trusted with a nice watch."

Quiet reigned for a few days. Then at Sunday breakfast the boy looked so pensive that his father asked him what he was thinking about. He replied: "I'm just thinking of a Bible quotation." His father said: "Well, that's fine, let's have it." With a straight face the boy recited: "What I say unto you, I say unto all — watch!"

RAISE FUNDS FOR NEGRO CHURCH

Rock Island, Illinois — Bonds of friendship between Negroes and whites were stronger in this industrial community of 55,000 after 500 white and colored Protestants joined in inaugurating a campaign to obtain funds for an enlarged church for the Wyman African Methodist Congregation.

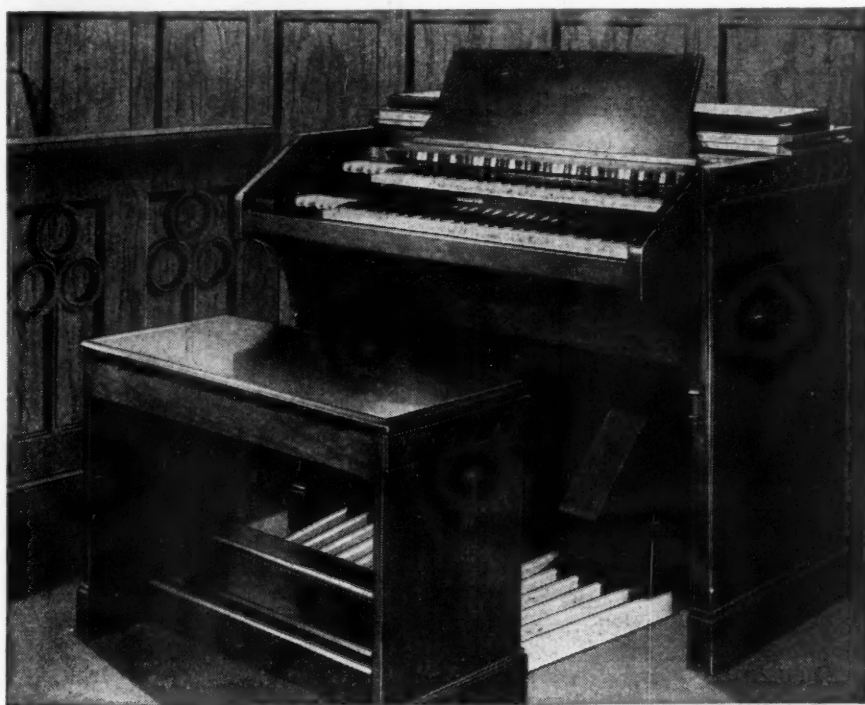
Learning that the colored congregation's church building had been condemned, the white Protestants raised funds to help purchase a new church. —RNS.

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Productive Pastures

by Hobart D. McKeehan

SERMON STARTER The Fullness of Time

But when the time had fully come, God sent forth his Son.—Galatians 4:4 (R. S. V.)

THE visitor to the Church of the Holy Sepulchre will remember having pointed out to him what was claimed to be the centre of the world. Whether true or fantastic the thought is suggestive. It suggests that the deepest values of civilization have their roots in Palestine. And the biblical writer tells us that, "when the time had fully come," there was a divine invasion of the earth. The creative Word became flesh. A little Baby—something that caused a maiden to cry and angels to sing—came into the world. In him men saw and men see the human face of God. But when was it that "the time had fully come?" The answer is at the time of the Nativity. At no time before, and at no time since, was the time of times so precisely right.

1. The time was right because the world was expectant.

2. The time was right culturally, politically and spiritually. The Jew conquered the Greek with his ethical religion; the Greek conquered the Jew with his intellectual insight. And this inheritance, the very basis of Christian civilization, was given to the world by Roman hands.

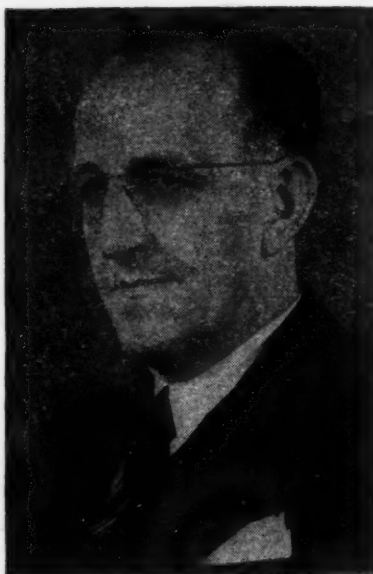
3. The time was right economically: like our own it was an economically interdependent world.

4. The time was right geographically. From the world's centre, through the Greek language, and over Roman roads, the Evangel was carried to, and beyond, the boundaries of civilization.

Conclusion: At no time in history was the time so ripe as now for the evangelization and Christianization of the whole world.

CHRISTMAS LEGENDS

An old legend tells of a little shepherd girl, child of the hills, who shed bitter tears because she had no gift to bring to the holy Child in the manger. Then, lo! a miracle was wrought as true love always works miracles. Each tear became a flower! Tenderly gathering her tear-flowers, she hastened to the holy Child and as his baby fingers



Hobart D. McKeehan

touched them they turned a delicate pink—each one a Christmas rose.

Lovelier than loveliness itself is the legend of the Littlest Angel who was not permitted to join the angelic choir that heralded the holy birth. Gathering an armful of star flowers he set out on the earthward journey alone, but on earth he saw so much suffering and misery that he gave them all away. He gave them to those who were full of fear and feverish with pain in the hope that their beauty and fragrance might bring courage and comfort. So it was with flowerless hands that he arrived at Bethlehem, but Mary sweetly consoled him and he was welcomed to join the little group that had gathered around the manger and in paying homage to the Christ Child whose advent was heralded with the promise of "Peace on earth, goodwill toward men."

POETIC WINDOWS

Poetry is the wisdom that enchants the heart.

Wisdom is the poetry that sings in the mind.

If we would enchant man's heart and at the same time sing in his mind,

Then in truth he would live in the shadow of God.—Kahlil Gibran in *Sand and Foam*; Alfred A. Knopf.

LOVE'S BENEDICTION

O my heart's heart, and you who are to me
More than myself myself, God be with you,
May your joys be many and your sorrows few
Bless you in what you bear and what you do.
So much for you; but what for me, dear friend?
To love you without stint and all I can
Today, tomorrow, world without end.
—Christina G. Rossetti.

CHRIST CHILD

Warm as a little mouse he lay,
Hay kept him from the Winter's harm;
Bleating of puzzled lamb he heard,
And voices from the near-by farm.

His mother's eyes were bent on him
As to her frozen breast he clung;
His father stopped the draughty cracks
And sang a merry herding song.

Who would have thought upon that hour
Those little hands might stay a plague,
Those eyes would quell a multitude,
That voice would still a rising wave?

Only the omens of the night,
The lowing ox, the moaning tree,
Hinted the cruelty to come:
A raven croaked, 'Gethsemane!'
Henry Treece in *Collected Poems*;
Alfred A. Knopf.

A MADONNA

This is the very face of her who bent
Above the cradle of her infant lord,
Murmuring, as mothers murmur, many
a word
Of wisdom infantile and sweet; or went
With grave proud grace, intent on
household things
Yet hearing in the calm of the hushed
hours,
For tokens of the presence of great
powers
Assistant, clamor of space-hidden wings.
Draw nigh, O foolish worshippers who
mock
With pious woe of sainted imagery
The Kingly-human presence of your God.
Draw near, and with new reverence gaze
on her.
See you, these hands have toiled, these
feet have trod
In all a woman's business; bend the
knee.
For this of very certainty is she
Ordained of heavenly hierarchies to
rock
The cradle of the infant carpenter.
—Seumas O'Sullivan in *Dublin Poems*; Creative Age Press.

GROWING LOVELY

Let me grow lovely growing old—
So many fine things do;
Laces, and ivory, and gold:
And silks need not be new.

There is healing in old trees,
Old streets a glamor hold—
Why may not I, as well as these,
Grow lovely, growing old?
—Karle Wilson Baker.

EVEN-SONG

The veil of day
Is drawn at last,
Every prayer
Clear and steadfast.

And heaven's song,
Pure and silent,
Gives its answer
Every moment.

Hope makes proud speech
With destiny,
And all faith finds
Reality.

All creation
Is whispering
The only truth
Worth recording:

God's dearest thoughts
Are love and mercy;
They sanctify
Eternity.—Charles Augoff in
The American Mercury.

CREATIVE LOVE

I dragged my life along with sullen
sighs,
In heaviness of body and of soul,
Until the hour I loved you.
Then your eyes
Became my guide to lead to virtue's
goal
Where I might win that knowledge fair
and whole
Which by true loving makes men nobly
wise.
O love, my all, if aught of good I do
My perfect grace comes ever but from
you.—Ronsard.

BEHIND THE DOOR

Hither, thither, little feet
Patter on the floor;
Still am I in my retreat,
Hid behind the door.
If my hiding-place is guessed
Comes a gleeful cry;
But if vain should be the quest
There are tears to dry.
In the house of life, my dear,
All is not so fair;
Happiness is hiding here,
Sorrow hiding there.
May God your life endow
From his boundless store!
May you always find, as now,
Love behind the door.—B. E. Taylor,
Dublin, Ireland, with slight alterations.

A PRAYER

Lord of sky and open spaces,
Friendly fields and kindly faces,
Send Thy pity, lend Thy grace
To folk in this suburban place:
And let some poet through the year
Set a wild thought wandering here.
—Seumas O'Sullivan in *Dublin Poems*;
Creative Age Press.

WONDROUS LIFE

What wondrous life is this I lead!
Ripe apples drop about my head;
The luscious clusters of the vine
Upon my mouth do crush their wine;
The nectarine and curious peach
(Turn to next page)

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Total disability, up to 104— weeks—per week -----	\$ 14.00
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This hospital benefit can be
taken only in addition to
Health and Accident policy;
it is not written as a sepa-
rate contract.

Membership open only to clergy-
men and others giving full time
on a professional basis to re-
ligious work.

Productive Pastures

(From page 27)

Stumbling on melons, as I pass,
Ensnared with flowers, I fall on grass.

Meanwhile the mind, from pleasure less,
Withdraws into its happiness;
The mind, that ocean where each kind
Does straight its own resemblance find;
Yet it creates, transcending these,
Far other worlds, and other seas;
Annihilating all that's made
To a green thought in a green shade.
— Andrew Marvell in *Thoughts in a Garden*; suggested by Bramine.

TRUE FRIENDS

Not like unto earth was their speaking,
Earth-words serve for earth-folks alone,
And voice is not needful wherever
Thought answers to thought as its own.

The great Love of God gave us living;
From earliest spark thou wert mine!
Dear half of my one self — Love's
giving,

Learn God and the rest will be shown.
— Florence Emily Downs Muzzy in
As in a Dream; Henry Harrison.

QUOTABLE PROSE

RELIGION FACES THE FUTURE

"What shall it profit us that by means of science we have, as never before, into my hands themselves do reach; become masters of nature's forces on land, in the air, and under the sea, if we in our blindness use these forces to blow each other out of existence? Of what avail is it that we create beautiful cathedrals and masterful art if in our animal fury we reduce the work of centuries to ashes? Why build institutions of learning and bring out splendid youth if we are going to use them as 'cannon fodder'? Of what avail is our great industry, with its magnificent machinery, if we become slaves of our own tools and reduce human beings to a sordid and unhappy existence? Of what use are all our culture and wealth if we are going to be the prey of our primitive and selfish impulses? Of what use is thought itself, the noblest of all human endowments, if it loses its fundamental motive for constructiveness, turns upon itself, and eats out its own heart? Is this great civilization, which it has taken a million years to launch, to founder on the rocks of our selfish blindness? * * * Nothing but a profound religious sense of the sacredness of the obligations of man to man can hope to hold against the fierce instincts of envy and hate in our primitive nature. * * * Religion, with its consciousness of the guardianship of God over what the race has so dearly won, is the essential cement in holding our social structure together. * * * The impious man is the slacker, the idler, the man who fails to do his part. The pious man is the productive man, the man who strives for excellence

in creative comradeship with men. The kingdom of heaven is indeed at hand — it is within us, though infinitely beyond us, waiting for expression in a larger and nobler life. We worship God best when we work for the best."—John Eloff

Christmas Art in Bibles



Illustration courtesy of American Bible Society

This scene from a New York Bible printed in 1901 is unusually severe. Even the animals are omitted from the picture.



Illustration courtesy of American Bible Society

A lovely picture of the baby Jesus feeding the ass while the parents look on is found in a Venetian Bible of 1588. Note one shepherd is left in the background and angels appear on a cloud.

Boodin in *Religion of To-morrow*; Frederick Muller, Ltd.

VALUES

"The more sincere we are with ourselves in applying and working out the

doctrine of values, the more do we realize that there is a force greater than ourselves, not only individually but also collectively, working towards a realization of these values. We advance inevitably from a religion of humanity to a religion of God."—William Brown in *Personality and Religion*; University of London Press.

THREE SECRETS

"If a troubled youngster asked me for the secret of a happy life, I should ask him to wish for three gifts—Tolerance, a Sense of Proportion, and a Sense of Humor.

For Tolerance helps you to avoid hasty judgements, to sympathize with other people's troubles, to avoid captious criticism, to realize that even the nicest human beings are not infallible.

A Sense of Proportion establishes your own position in relation to the world around you, reminds you of the fatuous absurdity of any form of conceit or self-importance, helps you to analyze the value to the community of your work and your individuality. It should adjust immediately the character of your achievements in relation to those of others in your own sphere of endeavor, and place you in your right relationship with all the larger aspects of life.

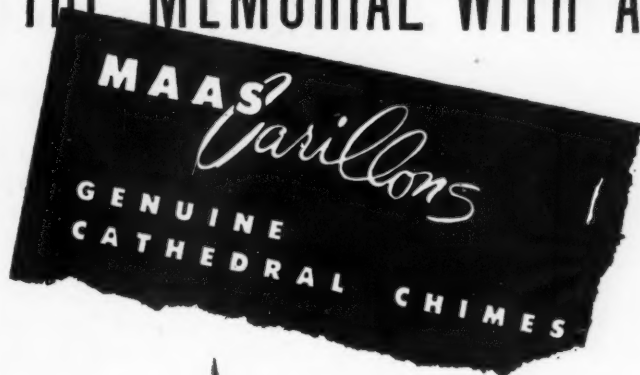
A Sense of Humor is almost inseparable from Tolerance and Proportion. Of course I do not relate a Sense of Humor to the stock-in-trade of the funny man, to a faculty for cracking jokes, or being 'the life and soul of the party!' I regard it as the sunnier side of Philosophy, a kindliness and friendliness which should govern your attitude in almost every situation. * * * Sympathy should always be the mainspring of a sense of humor, the desire to comfort those who have lost their balance, and who are unconsciously magnifying a relatively small trouble into a tragedy."—Percy V. Bradshaw in *Seen in Perspective*, 1895-1945; Chapman & Hall, Publishers.

CHRISTIAN EDUCATION

Full active membership of the Church is itself an education in the deepest and at the same time the most human sense. For such membership puts us into spiritual communion with all of the Church's knowledge and understanding of the final human goal and at the same time with the greatest cultural tradition extant. The humblest and most unlettered Christian who has grown old in the devout practice of his religion has a breadth and depth of spirit, a centrality and poise, a wholeness of vision that no academic training by itself can give.—Christopher

(Turn to next page)

THE MEMORIAL WITH A VOICE!

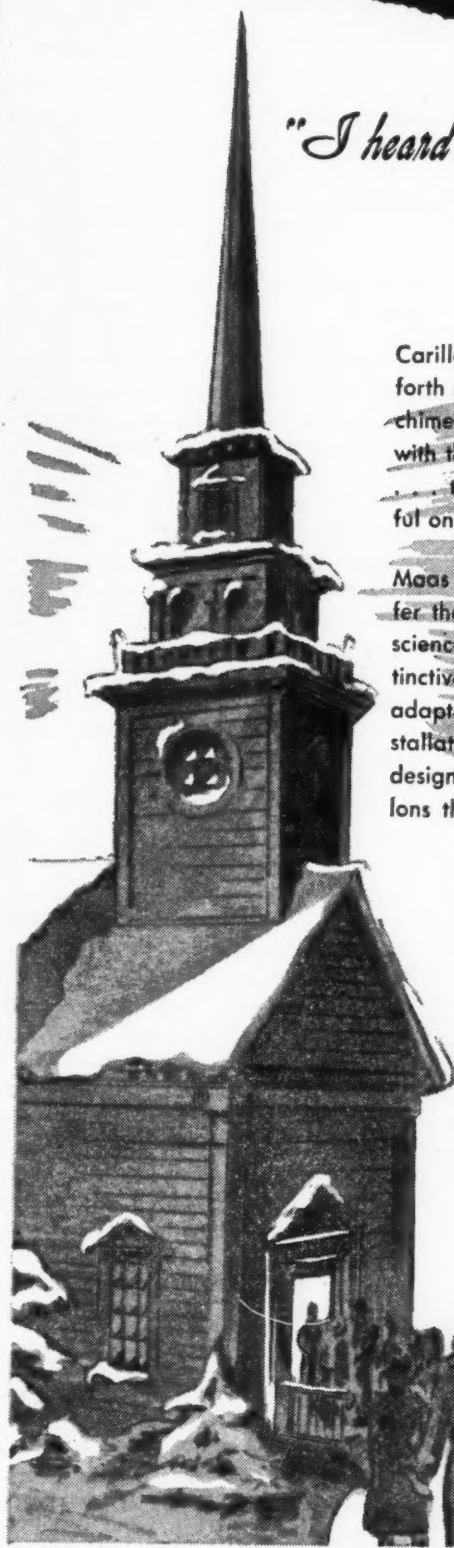


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on Christmas day..."*

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Productive Pastures

(From page 29)

Butler in *Essays in Reconstruction*;
Sheed & Ward.

BOOKISH BREVITIES

When one of the finest poet-preachers of generations gives himself to a discussion of the Poet Eternal the result is a volume of sheer beauty and searching insight, and such is *The Christ of God*, by Frederick F. Shannon (Fleming H. Revell Co.). This book will be treasured by every student and lover of great preaching. * * * For a study of human character, the portrait of a clergyman that you will never forget, and a book that you ought to review at an evening service. I commend *Speak the Sin Softly*, by Cy Caldwell (Julian Messner, Inc.) * * * *Treading the Winepress*, by William Stephenson is a simple, searching, biblical study of our Lord's passion and its perusal will quicken the mind and warm the heart of any minister (Browne and Nolan, Dublin). * * * Coming back to London after five years internment in Denmark, C. C. Martindale, one of the most gifted and beloved priests of the Latin Church, gave a series of six addresses in the home service of the British Broadcasting Corporation during Holy Week of 1946. These addresses are now published under the title *Creative Love* (Sheed & Ward) and the result is a little book of beauty and persuasive preaching * * * *Give Me Liberty*, by Ed "Vagabond" Bodin, is a wise and winsome book, albeit packed with moral dynamite, and its prose and poetry beg for sermonic quotation (Rockport Press, New York). * * * As the most beautiful, most haunting and healing novel of the year I nominate *The Miracle of the Bells*, by Russell Janney (Prentice-Hall). Here is a study in life situations, a tender love story, the fragrance of simple goodness and the triumph of the spiritual. It is an almost perfect book for pulpit review.

Concluding now my first year as editor of the homiletical department of *Church Management*—a year in which I have learned, rather than taught, the art and sources of preaching—I take this opportunity to express my gratitude to the writers of many appreciative letters from fellow craftsmen of many communions. Moreover I extend to each and all an invitation to share with me whatever, in my readers' lives, has proven to be intellectually quickening, spiritually inspiring and homiletically suggestive. And to every one, a blessed Christmastide.

Folks Like to Give to Churches

by Margaret Ratcliffe*

"IF we only had wealthy people in our church who could make special gifts to it." How often have I heard that uttered, as if none of the present members could do anything and that we were dependent upon some sort of glorified Santa Claus! This set me wondering how special gifts, memorial and others, came to the church. Certainly no person had ever suggested, before my parsonage days, that I might present my church with something in memory of one of my loved ones. Had they suggested a gift within my income bracket, I feel sure that I would have gladly responded. Not only would I have thought it a lovely thing to have something in God's house in memory of ones dear to me, but, undoubtedly, I would have deemed it a more fitting place than in the cemetery. So, it seems to me that the minister or a special committee appointed for this purpose must be awake to the opportunity and tactfully suggest definite memorials to people whom they judge might be interested.

Every church welcomes gifts which not only help to perpetuate the memory of some loved ones, but which, at the same time, prove useful and enhance its beauty. *Church Management*, especially the summer "Directory," is very valuable here for its worthwhile suggestions, not only of gifts but also of various forms of dedication services.

A few of our experiences might be of interest to others in small churches. In a former church a stranger, while chatting with my hubby at the close of the morning service, mentioned the fact that his sister's father-in-law once served as the minister of this church many years ago. At the opportune time it was suggested that his sister might desire to erect a memorial in this church, perhaps an organ, in memory of her husband's father since he had been the minister here. To our surprise a letter arrived saying his sister, who lived on the Atlantic coast, was interested. After many letters a substantial check was sent to rebuild our present organ, although to this day we have never seen the donor.

The next gift came from a woman who had once resided in our town when a child and was now living on the Pacific coast. While on a visit to our church, because of her interest in flowers, she was induced to give two

brass altar vases. This was the extent to which she thought she wished to go, but, as is usually the case, after visiting many churches and admiring the complete altar sets, she finally concluded that price was really no object and was willing to purchase the most suitable set of cross, vases, and candlesticks. The same was true in connection with the brass offering plates. Although a woman had a choice between two sets, she spent beyond what she had set as her limit, selecting the more beautiful ones.

Of course, the would-be-donors have to be educated concerning possible gifts, so one must be willing to spend considerable time with them. If they are satisfied, they will thank you again and again for your assistance in their lovely selections.

Memorial gifts for soldiers who made the supreme sacrifice in World War II are frequent now. Two which our present church will dedicate next Sunday are organ chimes and new lighting for the sanctuary. The former was chosen because of interest in music, while the latter was selected because the father and another son are electricians.

When one of our women who was a worker in the women's society died, her daughter presented the church with a lovely coffee urn which has proven most useful. Another selected a silver tea service as a memorial to her mother.

For some gifts money is left in wills and neither party is alive to enjoy the memorials. Usually one member of the family gives a memorial for some loved one. A particularly interesting gift which we shall dedicate soon is a colonial baptismal font, a brass cross and two brass vases, the donor being a man of a different faith, in honor of a family in our church because, as he said, the members of this family are all good people and are such an asset to the community. The very mention of these gifts to the family caused them to be quite overcome with appreciation. As these gifts do not represent post-mortem appreciation, they have the great advantage of being enjoyed by both the donor and the ones whom they honor.

Brocade is difficult to purchase these days. Hearing of our urgent need, a woman in our church came to the rescue by offering a hand-woven piece of Chinese brocade, which she had

*Mrs. G. B. Ratcliffe, Milton, Massachusetts.

bought while living in China, to make the dossal of our new reredos.

A manual training teacher in one of our junior high schools shows his devotion by carving with expertness four walnut offering plates. Another whose hobby is wood carving fashioned a gavel as well as an outside bulletin board.

A whole line of gifts could be mentioned which I find in this church such as communion table, pulpit chairs, pulpit, clock, organ and communion set. Many people can participate in buying hymn books and pews. Inserts in the front of the hymn books and plates on the pews stir up interest.

Nevertheless, unless there is a wise committee, the church may be the recipient of many unwelcome gifts which might prove dreadful eye sores, being some castoffs which do not fit into the general picture of the sanctuary or church house. Indeed it takes much tact to suggest that, since the church already has several pianos, yours could serve best in the dining room in the basement, which by the way is a little or quite a little damp, or to hint that the old furniture that some dear soul wishes to add to the social room might not fit into the color scheme.

At any rate you will be well rewarded if you take time to stir up interest in gifts to the church. Place catalogues of church furniture and church memorials, as well as church magazines, on your literature table, show slides and mounted pictures of beautiful churches (inside and out), engage special speakers along these lines, have the church purchase books and pass them around for the members and friends of the church to read, suggest to different individuals that they visit definite beautiful churches in nearby town, and make the needs of the church known from time to time in the Sunday calendar. And eventually your church will be proud of its numerous appropriate gifts.

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(Adeste Fideles)	Abide With Me
In the Garden	Onward Christian Soldiers
Tell Me the Old, Old Story	Nearer My God to Thee
The Lord Is My Shepherd	Lead Kindly Light
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WRITE FOR LIST OF



Men With a Mission

A Sermon at the Installation of Church Officers

by Theodore O. M. Wills*

Go and make disciples of all nations. . . . And all the time I will be with you, to the very end of the world.—Matthew 28:19, 20 (Moffatt).

I ALWAYS look upon the service of ordination and installation of officers as one of the "great" days in the yearly life of the Church. You men before me have just taken vows which have placed the life of this Church in your hands. Contrary to popular opinion, the minister alone is not responsible for the continued life and progress of the church. He, after all, is but the captain of the ship, and a ship needs a crew as well as a captain. The captain is never expected to sail the vessel alone. So a church needs its dedicated officers, as well as the minister. They must work together, following the same course, or the church will come to grief upon some hidden shoal.

So, I would impress upon you that you, as ordained and installed men, are responsible for the welfare and the progress of this church. The spiritual welfare of this people lies in your hands as well as mine, and this is no mean trust. From this day, as long as you serve this church as its officers, you are no longer on your own. You are no longer just John Brown, William Green, or Peter Black. Instead, you are John Brown, William Green, and Peter Black of the South Shore Presbyterian Church. You are accepted as Christian men, leaders of the Church of Christ in this community, disciples of Jesus Christ in the world at large!

In order to clarify our thinking as to what is involved in discipleship, let us turn back through the centuries, to that day when Jesus commissioned his first disciples to go out and spread the good news of his resurrection to all the earth.

It was forty days after the resurrection, and during these forty days, Jesus had walked and talked with his disciples. Sometimes they had seen him in the flesh, and sometimes they hadn't, but always they were conscious of his presence. They would be in a room with all the doors and windows closed. They would be talking about their Lord, and suddenly there he would be in the midst of them! He would stay awhile and talk with them, and then just as

suddenly, he would disappear. Thus he was conditioning them for the time when they would never see him at all in the flesh and would have to depend only upon the consciousness of his spiritual presence. For he taught them that he could not stay with them in the physical body, but that he must ascend to the Father.

So, at the end of the forty-day period, he made an appointment to meet them on the summit of the Mount of Olives. I think, perhaps, the disciples knew as they walked up the hillside to meet their Lord, that this was "goodbye." Since his resurrection, he had been making no appointments with them—just coming and going in their midst. But now they had been asked to come and wait for him on the mountaintop.

The Mount of Olives is just outside Bethany, that little village where Mary and Martha and their brother Lazarus lived. There had always been love and kindness for Jesus and his disciples in Bethany and many a night he had slipped from the quiet home of his friends to spend a night in prayer on the starlit slope of the mountain. So it was a fitting place for the physical parting of our Lord and his disciples—this Mount of Olives.

Perhaps the eleven disciples thought of this, too, as they walked up the grassy slope. It was springtime, and the earth was warm with the new life that surged within it. The deadness of an old year was past, and a new year was finding its life. So, for the eleven—an old life was passing and a new life was being born.

They reached the crest of the hill, and there was the Master, standing radiant in the sunlight! There wasn't much to say. There never is at a parting— hearts are too full. But the eleven were prepared for this in a way that they had never been prepared for the crucifixion. They could bear this parting, because their Lord had fulfilled all his promises to them so far, and now they trusted him completely. He had promised to rise from the dead, and he had fulfilled his word. They were ready to accept anything he told them now. And for forty days he had been telling them that his physical presence must leave them, but that his spiritual presence would never leave them. Whether they could see him or not, they were to be-

lieve that he was present with them. "I will not leave you forlorn," he had said. "I shall come to you. A little longer and the world will see me no more; but you will see me, because I am living, and you will be living, too."

They didn't understand it all, but they were willing to leave it at that. He would be with them. They were sure of that, and that was all that mattered. So there was little need for talk now. Just a last blessing, a last command, and that was all. Standing there in the spring sunshine, Jesus lifted his hands in benediction and said:

Full authority has been given to me in heaven and on earth; go, and make disciples of all nations; baptize them in the name of the Father and the Son and the Holy Spirit, and teach them, all to obey the commands I have laid on you. And all the time I will be with you—to the very end of the world.

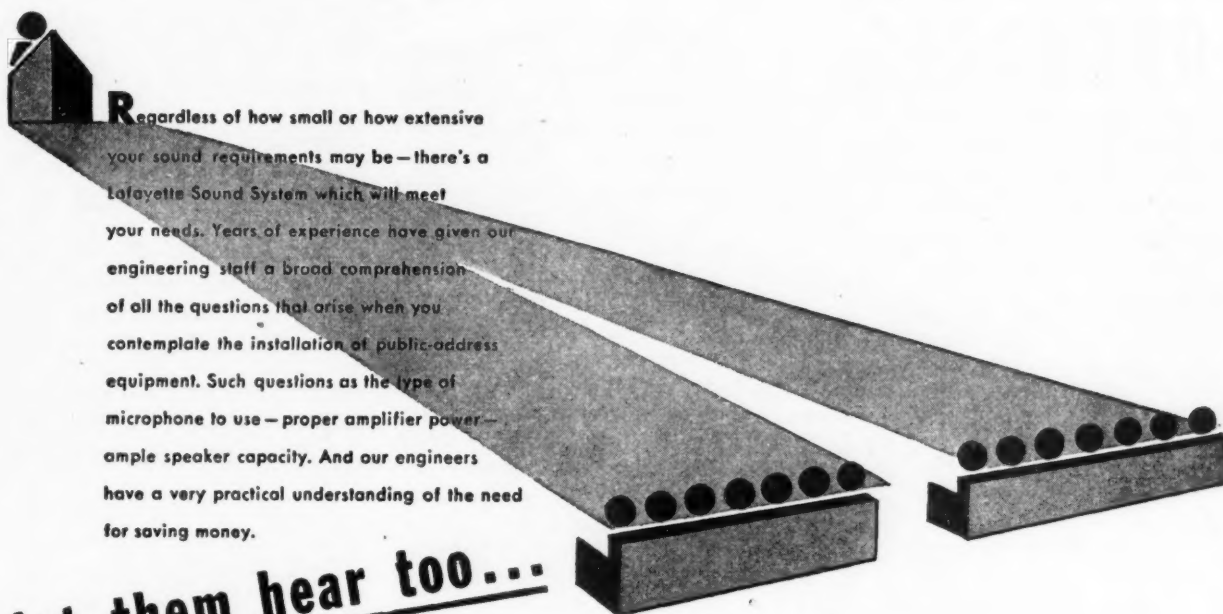
And on saying this, he was lifted up while they looked on, and a cloud took him out of sight. As he went up, their eyes were fixed on heaven; but just then two men stood beside them, dressed in white, who said, "Men of Galilee, why stand looking up to heaven? This same Jesus who has been taken from you into heaven will come back, just as you have seen him depart into heaven."

That was all! Yet that was the beginning of the great Christian Church, of which you, this Sunday morning, have become an officer! Eleven men started the whole thing! But not eleven men alone! No! Eleven men backed by the power and authority of Jesus Christ.

Oh, they could have given it all up! They could have come down from that parting scene on the Mount of Olives and written the whole thing off as an hallucination. But, thank God, they didn't. They walked down that hillside—men with a purpose—men with a mission—men fortified by the Presence of him who had said, "Full authority has been given to me in heaven and on earth; go and make disciples of all nations . . . and all the time I will be with you—to the very end of the world."

Their Lord and Master had entrusted them with a colossal task. He had told eleven men to go out and make disciples of all nations. At first glance it seemed utterly impossible. But they were not appalled. They were trusting

*Minister, South Shore Presbyterian Church, Chicago, Illinois.



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in the power of their Master. A man who would rise from the dead could do anything. They were willing to go out and do their utmost to fulfill his complete trust in them.

Did they finish the job? No, they did not; but they made a good start. Peter got as far as Rome and died a martyr's death there. Tradition accredits Thomas, the one-time doubter, with making his way across the Persian Gulf to India and even to China with the Good News of Jesus Christ. Philip told the story to the Ethiopians and perhaps to others. John and Matthew both wrote books about their Lord Jesus Christ, and John wrote a series of letters on the practice of the Christian life, and another book concerning the end of history and the complete victory of Jesus Christ over sin. You will find these books and letters in the New Testament. For almost two thousand years now, these writings have been telling the story of Jesus to men and women of all races and all tongues. Yet, John died an exile on the lonely isle of Patmos, and the manner and place of Matthew's death, no man knows.

With the exception of James, we know little about the end of the other disciples. A slight mention here and there gives us a clue, however, that they, too, went abroad with the message. In strange lands and in strange

places there are ancient records of men who came telling the news of the God Jesus, who came to earth to redeem mankind.

I leave it to you to decide whether or not these men accomplished the task that their Lord had entrusted to them. I have often wondered how they felt when they were about to die? Did they think that because they had not encompassed the earth, they had failed? Peter on a Roman cross, John alone on a bleak island, Thomas a martyr in a far-off Eastern land, James murdered by his own people in Jerusalem—all of them going out to meet death in seeming failures. They never saw the fulfillment of their work and their plans. When they died, Christianity was but a little seedling thing. Today, two thousand years later, we see a Christian Church girdling the whole world!

There is an old legend which tells of a conversation between Jesus and an angel in heaven. It is supposed to have occurred just after the Ascension.

Says the angel to Jesus: "Now that you have returned to your Father's house, how will your work be carried on in the world of men?"

To this Jesus replies: "I have entrusted eleven men to found a church which will carry my name throughout the earth."

"All this you have entrusted to eleven
(Turn to next page)



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Men With a Mission

(From page 33)

men?" cries the angel in dismay. "But what if these eleven men fail? What then?"

"Ah," says Jesus, "I have no other plan!"

No other plan! It is only a legend, but like all legends, it has its core of truth. Jesus did entrust the building of his church in the world to eleven ordinary, every-day men. If they had failed, he had no other plan! He staked everything on eleven men—and they came through! As long as they breathed, they never stopped telling men and women about Jesus. They couldn't stop! They lived to tell that story.

We must recover that passion for making disciples. You have been given varying tasks, this morning, but one great task you have all been given—the only task for which the Church lives after all—the task of making Christians. I am to go out, you are to go out, every man and woman in this church is to go out to take Christ and his saving Gospel to every person with whom we come in contact!

That is our task. God help us if we are not doing it. We have a great opportunity. I venture to say that few churches in Chicago can look forward to as great and joyous a work as ours can be here, but if we are to accomplish that work, we must look within our gates; we must examine the life of our church to see whether we are setting out to accomplish the task to which we are called.

We can build a fine building to which people will come to play, to have fun, to have fellowship. Now these are all worthy things in themselves, but they are secondary. The primary task of this church is so to draw upon the power of Jesus Christ that every man and woman or boy or girl who steps within the doors of this church will be won for Christianity. If we do not make disciples of the men and women who come to us, then we have failed miserably in our task.

That is the task to which you men are called along with me—yes, to which every member of this church is called. I pray that I shall not fail you. My constant prayer is that when the time comes for our parting, you will be able to say of me, "He came to us a man of God, and he left us men of God."

I hope I shall so live among you that I will leave you men and women of God—disciples of Jesus Christ.

And you men before me. I ask you to help me be a man of God by being men of God yourselves. Become Bible reading men. Learn something of this Jesus whose cause you serve. Know

the Christian faith and keep it. Guide others to it. Become praying men. No church can make a strong, spiritual impact upon a community unless it is a praying church. It is through prayer that we become conscious of the Presence of our Lord among us. It is through prayer that we avail ourselves of power to make disciples of others.

Then become soul winners. Go out and make disciples of the people you meet every day. I wonder how often you invite someone else to come to church. I wonder how often you speak to people of the great joy that comes in being aware of the presence of Christ in our lives.

This may all sound fantastic to you. I hope it doesn't, because fantastic or not, it is by this means that great churches grow. There can be no real church without the dynamic Presence of Christ constantly at work in its midst. And Christ must be alive not only to the officers of the church, but to every member of the church.

In closing I'd like to tell you a story about the little church in which I grew up. It was a little white church, built at the crossroads in a rural community. The minister didn't know much from an educational standpoint. He had never been to college. I doubt if he had ever heard of the scientific method. The officers of that church didn't know much either. Most of them hadn't even finished the grades. Intellectually speaking, they didn't know much, but humanly speaking, they knew a great deal; for they loved God and understood their fellow men, and the power of Jesus Christ was a reality in their lives.

I came to live in the home of one of these officers when I was eight years old. A stranger to me, he gave me a home when I had none. He had no education to speak of. He had very little of this world's goods, but he had a Bible and he read it, and he had a deep and abiding love for the Church of Jesus Christ. Every Sunday he was in his pew and all his family with him, and that church never opened its doors for worship, Sunday or weekday, that he was not present. Somehow, he managed to instill in me some of his own simple faith. He and the other men of that church and their good minister made me see something great and glorious in the Church of the Living God.

One day, I knelt in that church and dedicated my life to the ministry. I was one of seven lads who made the same dedication of their lives on the same day. Seven lads for the ministry on one day, in a little country church that had perhaps a hundred members!

It took money for a minister's education, and there wasn't a lad among

us who had any money. No one in that church had much of anything but faith. That they had in great measure. They believed that the Lord Jesus Christ could take seven callow country lads, and penniless or no, make ministers out of them. And he did. We are all preaching today but one. He, too, preached once, but is now gone on to the Heavenly Kingdom.

And the men who made us ministers are almost all gone to their reward. Inarticulate, unlettered men they were, not the stuff that ministers are made of; but they didn't need to be ministers. They made seven young men want to be ministers of Jesus Christ. That was their task, and who will say that, in their own humble way, they were not the greatest of all preachers of the Word. They preached with their lives and awakened the desire in seven of us to dedicate our lives. That, after all, is the only way that disciples are ever made.

God grant that in this over-intellectualized, egotistical, cynical, blase world of today, that there will be one church whose men are simple men of faith, men of glowing hearts, men dedicated to the making of disciples for Jesus Christ, men who, in the power of their Risen Lord, can change a hell-bent, self destroying world into a world of peace and safety and justice.

You can be such men. You have been ordained and installed into the Church of Jesus Christ. You are now men with a mission. First, last, and always, you are to make disciples for Jesus Christ. And he will not leave you to do it alone. His Presence will go with you — if you seek it.

Go and make disciples of all nations — and all the time I will be with you, to the very end of the world.

SUPREME COURT HOLDS HEARINGS ON RELEASE-TIME-SUIT

Peoria, Illinois—The Illinois State Supreme Court has begun hearing in the Champaign School case in which Mrs. Vashti McCollum, an avowed atheist, is contesting the right of the Champaign school board to conduct classes in religious education.

Mrs. McCollum's suit seeks to have the Supreme Court overrule a Champaign County district court decision made last January which stated that no constitutional or statutory rights had been violated by the classes. Her suit is being opposed by the Champaign school board.

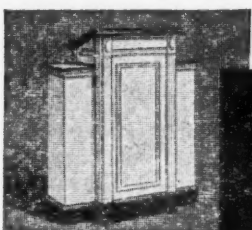
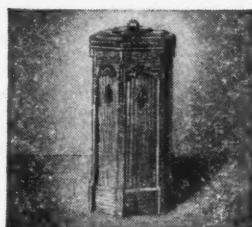
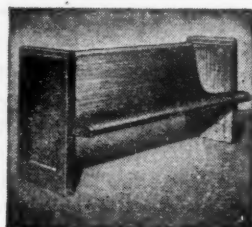
John L. Franklin, counsel for the school board, told the court that "constitutional guarantees are for religious people and for people who prefer religion."

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A Service Code for Church School Teachers

by Norman E. Richardson

This paper was sent us by Dr. Richardson of the McCormick Theological Seminary a few weeks before his death. From it we are sure the local church can select items which will aid it in formulating its own codes.

THE church-school teacher holds a position that involves nine relationships. Good teaching requires activities and contacts both within and without the class room. The teacher's influence, like the spokes of a wheel, radiates in different directions. His Sunday obligations spill over into the remaining six days of the week. When he accepts responsibility for a group of pupils, he becomes a co-worker with all others who are concerned with the welfare of their growing personalities.

The following classification of duties suggests this wider range of relationships within which the teacher does his work. As guardian of the developing lives of those whom the church has put under his care, he is conscious intermittently, of (1) his pupils, (2) the church school, (3) the church, (4) the curriculum, (5) the parents of his pupils, (6) the community, (7) the denomination of which his church is a part, (8) the world-wide outreach of the Christian faith, (9) the nurture of his own faith.

I. Relationship to His Pupil

1. His supreme desire is to nurture his pupils in godliness to the end that, under the guidance and quickening of the Holy Spirit, they may become progressively Christ-like.

2. He provides an inspiring example of a Christianized life purpose and its expression in every-day conduct.

3. His attitudes are that of a wise counselor and trusted friend.

4. His fellowship includes week-day as well as Sunday contacts.

5. He is a diligent student of the development of Christian personality, in all of its phases, particularly, at the age level of his pupils — of their needs, interests, limitations, and capacities.

6. He creates learning situations that challenge creative endeavor and are richly rewarding.

7. He seeks to foster both moral integrity and wholesome piety as personality traits of his pupils.

II. Relationship to the Church School

1. He is content with an annual appointment and, in case of no reappoint-

ment, maintains a helpful attitude toward his duly appointed successor and those officials in whose judgment a change was desirable.

2. He is faithful in attending the general, division, and departmental meetings of the worker's councils.

3. He does his best to work in harmony with the policies and program as determined by the church board of Christian education and as administered by the general and departmental superintendents.

4. He is prompt and accurate in making reports.

5. He cooperates with the other teachers in his department and in the entire school.

6. He is dependable and faithful in meeting all engagements.

7. If obliged to be absent from a class session, he reports this fact promptly to the superintendent or the supervisor who has oversight of his teaching.

8. He is willing to make personal adjustments and even sacrifices in order to strengthen the work of the church school.

III. Relationship to the Church

1. He fosters in his pupils the ambition to be actively useful church members.

2. He sets a good example in attending the services of common worship and other parish meetings.

3. He helps to support the church by the systematic giving of money and services.

4. He is alert to report to the pastor and to other church officers information that might be of use in strengthening the church.

5. As a loyal and devout member of the church, he makes his relationships to it a means of realizing the grace of God in his own life.

6. He tries to make the church school an integral and vital part of the entire program of the church.

7. He is loyal and cooperative in his relationship with the pastor and lay officers.

8. He enjoys the fellowship within the church and seeks to make his largest

contribution to it.

IV. Relationship to the Curriculum

1. He is a diligent and devout student of the Bible and other materials that embody the Christian faith.

2. He makes and uses a carefully-thought-out plan for teaching every lesson.

3. He devotes an adequate amount of time to the preparation of each lesson.

4. He uses the lesson materials which are provided by the church school and makes no changes in them without permission to do so.

5. He is well informed concerning the new developments in the field of the curriculum as related to his department.

6. In his use of the curriculum, he maintains a balanced emphasis upon fact information, understanding, beliefs, sentiments, and every-day conduct.

7. He shares with his pupils the experiences that have enriched his own life.

V. Relationship to the Parents of His Pupils

1. He attends parent-teacher meetings and tries to make them interesting and profitable for the parents.

2. He gains the confidence of parents and shares with them the responsibility for the religious nurture of their children.

3. He is alert to get reliable information concerning the home life and the cultural and economic background of his pupils.

4. He visits in the homes of his pupils and is a welcome guest whenever he comes.

5. He helps to supply the parents of his pupils with helpful, interesting reading materials and information about community conditions and events that affect their children.

6. He is alert to interest parents in the church and its activities.

7. He is helpful in maintaining the program of parent training provided by the church school.

8. He keeps the parents informed concerning home assignments and other phases of the lessons which he is teaching.

VI. Relationship to the Community

1. His teaching is permeated with a vision of and enthusiasm for the social creed and program of organized Christianity.

2. He cooperates with all agencies in the community that are beneficial in their influence upon the lives of his pupils.

3. He seeks courageously to curb all influences that are harmful to the growing and the adult life of the community.

4. He studies the curriculum and program of the public school and other

character-building agencies in so far as they touch the lives of his pupils—seeking ways and means of cooperating with them.

5. In his program of religious nurture, he places emphasis upon unselfish service and good citizenship.

6. He fulfills his duties as a citizen.

7. He fosters a passionate loyalty to the Kingdom of God and to the church as the agency whereby it is to be realized.

VII. Relationship to the Denomination

1. He is a diligent student of the history and fundamental teaching of his denomination.

2. He reads the church periodicals and other church publications.

3. He is well informed concerning the work of the general church boards and gives them loyal support.

4. He participates in the ecumenical awakening of the holy Catholic (non-Roman) Christian church and tries to help his denomination make its largest contribution to the universal church of Christ.

5. He is loyal to the program and policy of his denomination, without being bigoted and sectarian in his attitudes.

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(Turn to next page)

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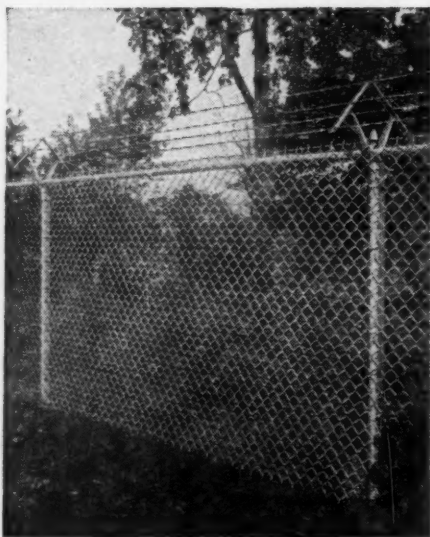
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Hymns for An Ordination Service

by William J. Hart*

A YOUNG man was about to be ordained in an Episcopal church, and as a participating group of clergymen marched into the sanctuary they were singing what someone has said is "America's greatest call to public service":

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.

These men were living at a period when their country made great decisions, for World War II had come to a close just a few months before. The candidate for ordination, therefore, would be called upon to share with these men who were serving as church leaders, and doubtless he was impressed as he heard these older men's voices ring out the lines:

They must upward still and onward,
Who would keep abreast of truth.

The words came from a poem of James Russell Lowell, Harvard graduate, who became "one of the most outstanding men in letters of the nineteenth century." He served on the faculty of Harvard, and was also the first editor of *The Atlantic Monthly*. "His place as a leading poet and literary critic is secure."

The poem from which the hymn comes was written in 1845. Dr. Charles A. Boyd makes this comment: "There

*Author, *Unfamiliar Stories of Familiar Hymns*.

is a note of confident optimism in that last stanza which reflects the youth of the poet and is needed by youth to-day." That stanza begins:

Though the cause of evil prosper,
Yet 'tis truth alone is strong.

Said Bishop Malcolm E. Peabody (Central New York) during the service, "If the experience for which we stand be authentic, we need have no fear for it." This thought coincided with the spirit of the hymn.

The clergymen left the sanctuary with another vigorous hymn as their recessional:

A mighty fortress is our God
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing.

The words of the writer, Martin Luther, assumed a new significance in the closing weeks of 1945, in view of the experiences of many in Luther's own land during the previous five or six years. For those who lived through the testing wartime period often had in their hearts, and perhaps sometimes on their lips, the closing lines of this courageously hopeful hymn:

Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom forever.

Thus the service which began with the hymn written by an American of the Unitarian faith, closed with one

A Service Code for Church School Teachers

(From page 37)

1. He is personally devoted to the enterprise of making the gospel available to every person in every habitable part of the globe.
2. He is vitally interested in both foreign and (home) national missions.
3. His teaching is permeated with both intensive and extensive evangelistic passion.
4. He takes to heart Jesus Christ's great commission and strives, faithfully, to obey it.
5. In his own benevolent giving, he is generous in his support of the cause of missions.
6. He is alert and enthusiastic in making use of the missionary features of the curriculum.
- IX. Relationship to the Nurture of His Own Faith

1. He is actively and systematically engaged in the cultivation of his own personal faith through private devo-

tions and participation in common worship.

2. As far as possible, he makes use of the leadership education opportunities provided by his church school.

3. He strives to improve his own skill or ability as a teacher.

4. He is ambitious to realize the highest ideals of personal culture and self-fulfillment.

5. He reads periodicals and books in the general field of Christian education and kingdom building.

6. He takes the largest possible advantage of institutes, summer conferences, training schools, correspondence courses and other facilities for specific training and for general culture.

7. He lives in the presence of whatsoever things are suggestive of God's love, wisdom, power, and righteousness.

8. He keeps alive the flame of gospel evangelism.

9. He respects the convictions of all God-guided persons and seeks the larger unity of the church of Christ.

which came from the pen of a German reformer. The hymns used that day in a Protestant Episcopal church indicated the uniting qualities of Christian hymnody, for in addition to the two mentioned two other hymns were used. When the candidate rose from his knees after the solemn moments of consecration he joined the other clergymen and the entire congregation in singing "one of our great hymns of Christian discipleship," written by Dr. Washington Gladden:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care
And the author of this was a greatly
beloved and honored leader among the
Congregationalists of the United States.

Later in the service there was sung a hymn of personal devotion which came from the pen of John Bunyan, that English Baptist leader who suffered much and long for his faith and the right to proclaim the same. This self-cultivated man gave us a hymn which has found acceptance in many hymnals, including the Episcopalian:

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Well did these hymns match the spirit of the words of Archbishop Temple of Canterbury which Bishop Peabody quoted: "The most important thing for the welfare of the world is the unity in heart and mind of Christian people." Such unity is everywhere found in the hymns which Christian people sing. Hymns are our common heritage and the hymns used on the occasion mentioned came from the pens and hearts of men of three nations who represented four branches of our faith.

FREE METHODISTS TO COOPERATE WITH BAPTIST AND MENNONITE MISSIONS

Winona Lake, Indiana—Cooperative efforts with Baptist and Mennonite missions in China for medical work there were approved here by the Commission on Missions of the Free Methodist Church of North America at its annual meeting.

The plan will make possible the reopening of the Free Methodist Hospital in Khisien, Honan province.

The commission also approved a special appropriation of \$37,000 to take care of new workers, bringing the 1947 missions budget to \$400,000. The denomination now has 118 foreign and 80 home missionaries.—RNS



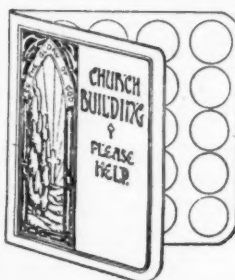
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Minister as a "Disturber of Worship"

An Ancient Law Warns Modern Ministers

by Arthur L. A. Street

WHEN one thinks of the offense of disturbing religious worship one instinctively visualizes as the offender a member of the congregation or an intruder, not the minister. But a decision rendered in a London Court more than 150 years ago shows that a minister may be culpable. It invites a comparison with the state of the civil law on the subject in this country: "The offense of disturbing a religious meeting may consist in disturbing the congregation, or any part thereof, or the minister or clerk." (27 Corpus Juris Secundum, 499, sec. 1.) The Mississippi Supreme Court has decided that the offense may consist in the disturbance of a single member of a congregation. (*Stovall v. State*, 173 Miss. 755, 163 So. 504.)

The original ancestor of Anglo-Saxon statutes against disturbance of religious meetings seems to have been a statute enacted about 1542 in England, during the reign of Edward VI. It was under this statute that the case of *Cox v. Goodday*, 2 Haggard's Reports, 138, was decided in 1811 by the Consistory Court of London, an ecclesiastical tribunal.

Hannah Cox complained against Rev. William Goodday, vicar of the parish of Terling, Essex, seeking "the lawful correction and reformation of his manners and excesses, especially for quarreling, chiding and brawling, by words," in the parish church. Specifically, complaint was made that, during a sermon, Mr. Goodday, without just cause, "and with great warmth and passion, and with a loud voice," thus addressed the complainant from the pulpit: "Miss Cox, I have observed the most indecent behaviour from you in this church from time to time, and if you cannot behave better, I will order the sexton to turn you out; I have represented you to the bishop, and will again; and if that will not do, I will put you into the Spiritual Court." It was further charged that as Miss Cox and her sister, to whom he had

administered the sacrament, were leaving the church, Mr. Goodday said: "Let them go, let them go to a playhouse, and act their acts there."

Judgment was rendered by Sir William Scott, later Lord Stowell, one of England's top jurists of the time. First he pointed out that the statute had been enacted to "repress the disturbances that in the early ages of the Reformation were too apt to arise between the professors of different religions. It has since been applied further—to repress quarrels and offenses violating the sacred character of those places. This statute is not absolutely necessary to found the jurisdiction of the Ecclesiastical Court; as it had undoubtedly a right to punish offenses in disturbance of public worship. * * * It has been objected that the offense charged does not come within the words of the statute; and perhaps it is unnecessary that it should, on the observations which I have made."

Sir William recognized that a minister was warranted in reproving impropriety of conduct, especially "as far as necessary to remove an obstruction to the public service." But, in ordering judgment, he thus addressed the vicar:

"You have admitted the substance of the * * * charge. You have therefore admitted that you have been betrayed into a public act of indiscretion, and it becomes my duty, as representing the bishop to recommend greater caution in the future exercise of your public functions.

"The duty of maintaining order and decorum in the church lies immediately upon the church wardens, and if they are not present, or being present do not repress any indecency, they desert their proper duty. The officiating minister has other duties to perform, those of performing divine service. In saying this I do not mean to say that occasions may not occur in which it may not be justifiable, and even unavoidable, for him to take part in sup-

pressing any disorder or interruption in the church. It is rather unfortunate when they do occur, and if they do, they ought to be used with the most guarded prudence and gravity. If passion is interposed it is apt to break out in unseemly expressions, such as may be deemed to have been indulged on the present occasion. They produce surprise and discomposure in the congregation, may endanger the minister himself in scenes of altercation, and contention derogate from the proper dignity of his functions, and may produce unhallowed consequences, very inconsistent with the purposes for which himself and the assembly are collected together. * * * It becomes therefore my painful duty to admonish you, and, further, I must, in obedience to the statute, suspend you from the administration of your office for one fortnight to be computed from this day. But as you have appeared in person to receive this admonition, I shall not think it necessary to order the publication of the sentence in the church, or enlarge further upon the subject."

SUBSCRIPTION PRICE INCREASE

Starting with the January 1947 issue the subscription price of *Church Management* will be increased to \$3.00 for one year; \$5.00 for two years. Subscriptions both new and renewal will be accepted at the current rate (\$2.50 for one year; \$4.00 for two years) up to and including January 10, 1947.

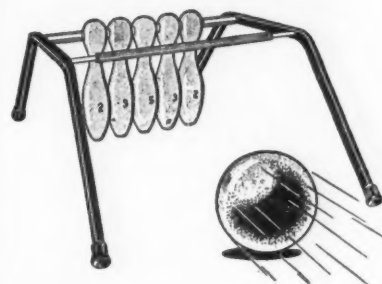
STEWARDSHIP COUNCIL SEEKS MERGER

Buck Hill Falls, Pennsylvania—The United Stewardship Council proposed at its annual meeting here that the Federal Council of Churches set up a Department of Stewardship and that the United Stewardship Council be responsible for the functions of the cabinet of the new department.

Under this arrangement, the United Stewardship Council members acting as the department's cabinet would determine its policy and plans. This procedure would be continued until organization of the proposed National Council of Churches of Christ in the U. S. A., which would unite the eight major Protestant interdenominational bodies.

In addition, the delegates voted that a liaison relationship be established between the Federal Council department and the United Stewardship Council. Its purpose would be to develop a system of interchange of programs and planning between the two groups. RNS

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city hailed him on first sight as 'Wilson the Just.'

Of course Wilson was greatly exalted by the adulation he received. But he had a level head. Reports from the Allied Councils had already warned him that his program for a peace, based on justice which could be enforced, would meet the opposition of the greedy, the weak and the ignorant. The story of his fight in Paris is the record of a struggle with these forces.

The peace treaties were the result of many conflicting causes. But through the arduous negotiations Wilson remained unchanged in fundamentals. Grappling with the vast tangle of post-war problems, he was still willing to fight for basic principles. With details he was less concerned, and on these he was willing to give way. He did this so often at Paris—yielding on boundaries, colonies and trade rights—that he was accused of surrendering to the forces of reaction. But he did not expect to reach a perfect solution of the world's difficulties.

The unexpected refusal of his own country to accept the treaty did surprise Wilson. Average Americans were overwhelmingly in favor of a League of Nations. But he found the Senate majority prepared to defeat his work and to allow the world to drift back into its old international anarchy.

Wilson's faith in his principles remained. In his last public speech on Armistice Day, November 11, 1923, he said: "I am not one of those that have the least anxiety about the triumph of the principles I have stood for. I have seen fools resist Providence before, and I have seen their destruction, as will come upon these again, utter destruction and contempt. That we shall prevail is as sure as that God reigns."

When Wilson was dying there was a great reaction in his favor. It is said that while the press of the world waited to blazon the news of his death, a considerable crowd knelt on cold stone under the bare trees in S Street, in the raw February wind, to pray for the man who believed in and fought for peace.

Wilson died on February 3, 1924. The following day, these lines were written by William Allen White.

God gave him a great vision,
The devil gave him an imperious heart,
The proud heart is still,
The vision lives.

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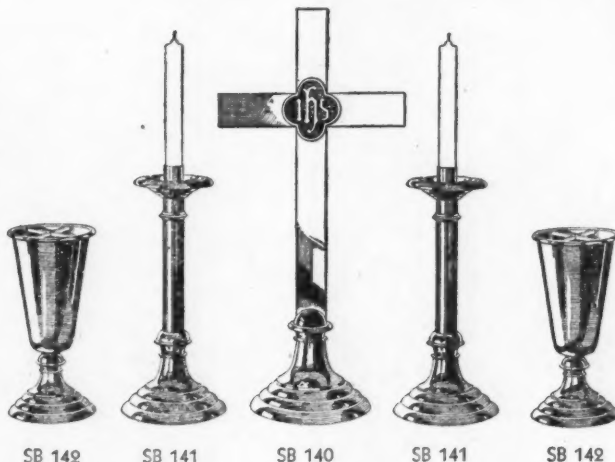
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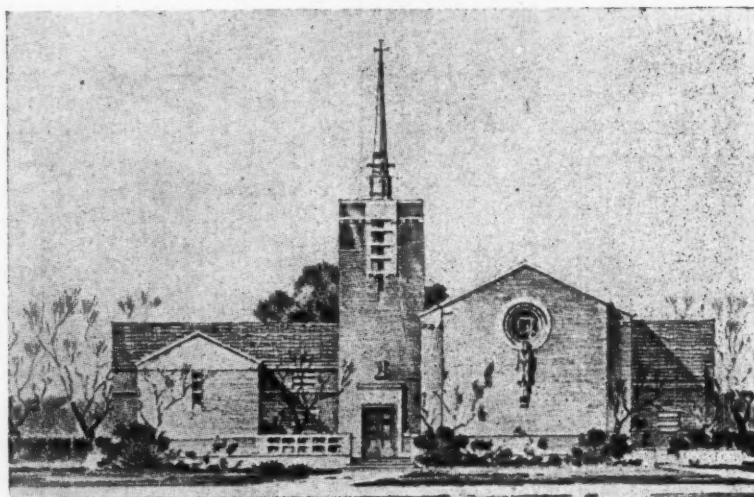
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Suggested Plans for the Methodist Church

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These plans offer fairly complete educational, social and devotional facilities for the average-sized community church. The natural slope of the lot makes possible the two story educational rooms while the social room has a high ceiling. The chapel is also used for the intermediate department, a practice sometimes necessary but not usually desirable. The plans were prepared by Wenner & Fink, Philadelphia.

Retreat for Young Married Couples

By Elizabeth Williams Sudlow

FEELING that it is time the Christian church took some definite steps to overcome the present marriage situation where divorces are being ground out on the assembly line, Dr. Vernon Broyles, minister of the North Avenue Presbyterian Church of Atlanta, decided to do something besides preach on the subject. The plans culminated in a week-end retreat for married people held at the camp of the Presbytery at Smyrna.

A number of prominent citizens were speakers at the retreat and their talks were followed by round table discussions. Five general topics were introduced—each pertinent to present-day conditions. For example, "Help for Human Sardines" dealt with the congestion of many families in these modern days as a cause for much nervous tensions and flaring tempers. Other topics were "Making a Budget Work;" "Sex and Parenthood;" "Religion and Marriage", and "How to Get Along."

The retreat started at 9:30 Saturday when the group left Atlanta for camp and closed at 5 p. m. Sunday. A well planned schedule arranged for classes, recreation and time for individual consultation.

That the retreat met with general approval is shown by the fact that some eighty people attended, most of them being young married couples. Student married folk from Georgia Tech and Emory were particularly interested.

The cost per couple, including room, meals and recreation, was placed at \$5. Another retreat is planned for the near future.

WASHINGTON, D. C., CHURCH HAS UNIQUE MUSIC CHAPEL

Washington, D. C.—A chapel where music for meditation will be provided by a "push-button" recording system has been opened at the Mount Vernon Place Methodist Church here by Dr. John W. Rustin, pastor. The chapel is open to the public twenty-four hours a day.

In addition to the chapel, the church boasts a theater of its own, a music school where voice, organ and piano are taught, a weekly "canteen night" for teen-agers and regular Saturday night square dances and socials.

The music chapel was opened here on Dr. Rustin's tenth anniversary as pastor of the Mount Vernon Place Church. —RNS.

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By RALPH M. HARPER

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DOROTHY McLAUGHLIN LUSK, Assistant Professor of Acting, Department of Drama.

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SARA LAUREY, Chairman, Department of Speech.

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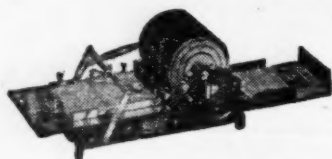
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G. I. Counseling**The Minister and the Pre-Marital Interview (II)**

by Leon R. Robison

**What Should Be Included in the
Pre-marital Interview?**

An answer to this question was begun
last month with a detailed discussion of
(1) The Importance of Family Back-
ground in Determining Individual Tem-
perament, (2) The Ideal Pattern for
Family Living, and (3) The Need to
Get One's Feelings Into the Open.
Again this month in order to make
clear the approach I have found useful,
I shall write as though I were talking
with the couple to be married. This
should be considered in relation to the
earlier discussion as part of the same
interview.

Be Willing to Share and Share Alike

Today more than ever before, mar-
riage is entered into on a fifty-fifty
basis, share and share alike. Home life
is democratic. There is no question
about who is boss, because decisions
are arrived at through a mutual weigh-
ing of what is involved in each situa-
tion. Many of the older generation
still think in terms of a patriarchal
society in which the man is the head of
the house; his word is law and his com-
fort is the goal of family living. Al-
though the democratic spirit has made
much headway in family life, there still
persists this other point of view which
exerts pressure in subtle ways and
often serves as a source of conflict. No
husband wants to be thought of as
"hen-pecked," and this is likely to be
the label applied to the husband who
shares responsibilities equally with his
wife. Some knowledge of the origin
of customs and habits in the family will
help to keep you from being bound by
outmoded ways. Too much insistence
on having one's own way is a mark of
immaturity.

Your First Loyalty Is to Each Other

You have made one of life's greatest
decisions. There are few decisions that
you will ever make that will be as far
reaching. You are ready to say that
this other person means more to you
than any other person on earth. This
is what each expects now of the other.
You love each other so much you are
ready to declare this. It is easier to
say than to practice. You have up until
now been dependent in a large measure
on your parents. You have given them
your complete allegiance and love. Now
another person will take this central
place in your life. Habits of thought
and feeling cannot be changed over-

night. It will not be easy for your par-
ents to make this transition. They too
will think in terms of past years. Our
development takes us from dependence
and immaturity to independence and
maturity. Parents who are wise, try to
develop the initiative and independence
of their children so that they become
mature and self reliant, ready for the
step you are now taking. When this
has happened the person is ready and
able to take the responsibilities of mar-
ried life. But even with the best guid-
ance, the most mature people find it dif-
ficult when loyalty and love for parents
is pitted against loyalty and love for
husband or wife in every day decisions.

It is easier to begin your married life
in a home of your own apart from the
parents of either. Your love for each
other is more important than anything
else. There may be disagreements, mis-
understandings and difficulties, situa-
tions in which resentments arise and
anger flares, but through it all your
love for each other can be real and en-
during.

The ocean's surface is often turbu-
lent, lashed and beaten by the driving
winds of the storm, but its depths re-
main calm and undisturbed. So it can
be with your lives. The difficulties, ten-
sions and misunderstandings on the
surface will not disturb the inner depths
of your love.

This love which you have for each
other must be nurtured and developed,
if need be even at the expense of other
loyalties and demands.

This article will be concluded in the
next issue under the headings "Child-
ren Should Come According to Plan"
and "Make Religion the Foundation for
Your Home."

**HONORED FOR SERVICE IN
MENTAL HYGIENE**

New York—Dr. D. R. Sharpe, execu-
tive secretary of the Cleveland Bap-
tist Association, was one of three re-
cipients here of the Lasker Awards
made annually for outstanding service
in mental hygiene.

The awards were conferred by the
National Committee for Mental Hy-
giene, which also honored Dr. W.
Horsley Gantt, Johns Hopkins School
of Medicine, and Walter Lerch, Cleve-
land newspaperman.

RNS

Christ waits our response. We are free, with whatever limitations. Worship is a choice: it is not the antics of a marionette or the slavery of a mind that cannot escape some iron certainty. Just as an eyelid can shut out the sun, so our little mind can shut out Christ. We can bar the door against Him. We can crucify Him, if we wish. Often we do wish, until we learn our deeper wish. To the complaint, "If only I were sure!" the only reply is, "You will not be sure until you follow on in venture of the mind and at risk of safety." Those who do follow soon find they are befriended. The old romances told how some dead hero stepped from his picture to cheer those who ardently desired him in the day of struggle. In the case of Christ that romance is history and fact. He seems at first only a portrait of one long ago and far away; but soon He is a pervasive light, then an influence, then a known Presence. Those who follow say at last, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." George A. Buttrick in *Christ and Man's Dilemma*; Abingdon-Cokesbury Press.

There is a power greater than physical force, holier and more beautiful. It is love. I cannot define it. But I have seen it. Many times during the days when I was a university president, a student would introduce me to his father. Sometimes I noted that the student would appear a trifle ashamed when his untutored father would say, "You was," instead of, "You were." Grammar is insignificant when put up against a father's heart. I have watched such fathers at commencement. I have seen tears in their eyes. It was not because the commencement speaker had touched the emotions. It was because a son sat among the graduates. Was there jealousy in the father's heart as he realized his son was about to go out and beyond him? Not at all. Something welled up in the father's heart, and the tears could not be kept back. He gloried in the fact that his boy was to do greater works than he had done. It was love—love akin to that in the heart of the Eternal Father when he beheld his Son, and it was upon this power that Jesus relied to make men one. G. Bromley Oxnam in *The Ethical Ideals of Jesus in a Changing World*; Abingdon-Cokesbury Press.

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Take Advantage of Dates

It's a Little Trick Which Gets Attention

by James R. Roy*

CHURCH publicity, like all other publicity, it seems to me, faces the great "bogy" of indifference on the part of readers. To offset this, church publicity must use various techniques to capture attention from the proposed readers. A very legitimate method of doing this, we have found, is to take advantage of dates. For example, after the traditional post-Christmas slump we sent out the following letter.

* * *

January 27, 1945.

Dear Folks:

'Twas the month after Christmas
And all through the town
Not a creature was stirring—
The church attendance went D

O
W
N!

Of course we have been having some heating problems but some of us just haven't returned to church after the

*Minister, Methodist Church, Canaseraga, New York.

holidays. There was such a grand enthusiasm for our Christmas programs that we want to hold on to that spirit.

* * *

Then because our church year begins in April and is the time for new pledges we sent out the following financial letter, again using the advantage of the date.

March 15, 1945.

Dear Fellow Member:

This date, March 15, 1946, is always familiar to all Americans. It represents the dead line for our paying our obligation to our government. In this income tax we are allowed fifteen per cent for contributions, as our church giving. How much of this fifteen per cent do we really give? It is your pastor's conviction that a person's life is enriched by what he gives rather than what he received.

* * *

At the end of the church year and the beginning of the new church year we used the date for capturing attention.

April 1, 1945.

Dear Folks:

Again we take a chance on writing you on such a well-known day, April 1, 1945, but we are not fooling when we say:

"Thanks a million" for a year of grand cooperation, a year of interesting, worthwhile programs that you helped to produce and supported wholeheartedly.

* * *

As a preparation for the summer months we felt that a letter based on the date would again help.

August 1, 1945.

Dear Friends:

All of us look forward for a few moments of rest in the summer. We feel the need to replenish some of the physical energy used during the winter months. This is good, for all of us need a time of restoration. However, can we keep our Sundays this summer for the great things of the soul? Can part of our relaxation be found in worshiping in another church while ours is closed?

* * *

While we were vacationing we felt that a letter to our people would help to stimulate interest in the fall program so we took advantage of the date and place in writing.

Pittsburgh, Pennsylvania,
August 25, 1945.

Dear Friends:

They say the appropriate song here is "Smoke Gets In Your Eyes" as smoke means jobs. When we return to the church we hope the appropriate song there will be "The More We Get Together the Happier We'll Be." We want to start our church activities with renewed energy and enthusiasm.

* * *

Every church knows that September is a rather slow month and we are anxious to have church work begin with renewed vigor. We felt that the date could be used to advantage so we sent out the following letter.

"SCHOOL DAYS! SCHOOL DAYS!
GOOD OLD GOLDEN RULE DAYS!"
September 23, 1946.

Dear Christian Friends:

September is the month when school days start all over again. We know that education is to help us to live and to think. This letter is written to ask you to think about three things of importance to you.

* * *

There are other ways an alert minister can take advantage of dates and of situations to make his church publicity catch the attention and imagination of his readers. In a day when so many letters seek the attention of our people, our church publicity should be at its best.

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THANK THE GIVER OF ALL

We sit down at the table and it may be that we thank God for the food that is set before us. To thank God for it plainly implies that God has something to do with its being there. Yet when we call to mind all the persons and forces that brought it there God may seem to have a very remote connection with it. The cook who prepared the food, the delivery boy who brought it to the house, the shopkeeper who sold it, the crews of trains and shops that transported it from far places, the farmer who sowed and cultivated and reaped, the silent processes of nature, all these lie back of the things we eat. If we think of God simply as one among others He is at best pushed back to the beginning as the One whose creation made all this possible. The truer thought is that He works continually in and through all these His creatures. He holds them all in being and every power they wield is His: Therefore we can thank Him as the Giver of every good and perfect gift. Augus Dun in *Not by Bread Alone*; Harper & Brothers.

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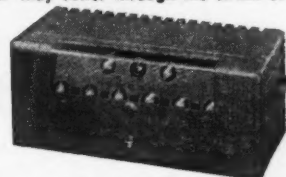


... Often the effect of a vital sermon may be lost on those members of your congregation who sit at some distance from the pulpit or in locations where perfect hearing is rendered difficult.

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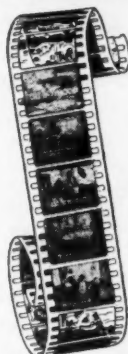
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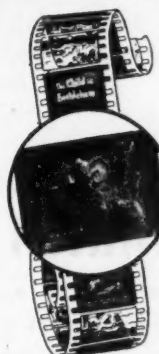
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To My Successor

A Brief Article Which May Prove to Be of Great Value to Your Church

by Charles L. Wallis*

MANY ministers have faced the bewildering predicament of entering the church office in a new parish and finding it as barren as Old Mother Hubbard's cupboard. Without church records and essential church data, the new minister is off to a dis-

couraging start at a time when his enthusiasm should be at top pitch.

This legacy of discouragement is the result of his predecessors' lack of consideration. In the midst of the job of moving, the thought of a new people with whom to work, and the preparation of first sermons in a new charge, the former minister may easily forget

the man who will follow him.

That I may not one day hand to my successor the confusing situation which I found in my present parish I have drawn a check-list of essential materials which I shall leave in the church office when I move. This list is now in my file and it will be readily available for use when I change churches.

In this folder I file from time to time interesting items referring to the traditions and history of the church. I consider this important to a new man's understanding and appreciation of the parish. The list of essential materials which I shall gather together when I move includes the following:

An up-to-the-minute record giving full names, addresses, dates of birth, baptism, and marriage of all members. Along with this will be a supplementary mailing list including all friends of the church who may or may not be members.

A list of church school members with addresses, birthdates, and names of parents.

A list of church and church school officials and teachers.

A list of all church organizations and officials with a comment or two on the function, scope, and personnel of each.

A copy of the church constitution and by-laws.

A copy of the last annual report.

A file of church bulletins and newsletters for the past year.

A financial report of the church with the last budget attached.

Notes on special Sundays and traditions observed in the church and details.

A copy of the church history, if available.

Notes on the affiliations of the church with community, state, and national religious organizations.

A list of those with whom the church has dealt commercially—lawyer, printer, florist, funeral directors, etc.

A copy of the marriage laws of the state.

A map of the city.

The latest telephone directory.

An up-to-date city directory.

I may add other important data later. Anything which may give my successor a friendly start in my old field will be included. I will wish him to be proud of his new work—and of his predecessor, too. The church office will be clean, if I have to clean it myself. I will not wish any of my church stationery to be left so that my successor will be obliged to cross off my name and continue to use the paper

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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

THE DECLINE OF WORSHIP

The loss of worship results . . . in a slow decline of devotion to the highest principles, a creeping indifference to righteousness, a sly and quiet moral decay. More and more people become less and less inclined to check, measure and square themselves with the rules and ideals proclaimed in the gospel. They can live for months without thinking of such things in any vital way; and as the months and years slip by these things become less and less real to them. The call of God sounds fainter and feebler until it isn't heard any more. Before long a new generation has arrived on the scene to take over. Having been educated by the religious indifference of the elders, it is a little bit more indifferent. After this unraveling has gone on for a while, without any discernible disaster, the day of reckoning at last falls. A crisis emerges; it is discovered that the foundation of the commonwealth has been undermined.

That is the difference it makes whether or not men worship. . . . Hugh Stevenson Tigner in *The Christian Pattern*; The Macmillan Company.

KNOWING THE SHEPHERD

A great actor was once being entertained at a banquet in England. He was called upon to recite something for the guests. He graciously arose and told them he would be happy to do anything they might request. After a moment of silence a minister arose and said, "Do you know the Twenty-Third Psalm?" The actor was somewhat surprised, but replied that he would gladly recite it for the group if in turn the minister would give the same selection. There was a great ovation when the actor finished the

for economical reasons.

In a successful and happy relationship with a church people the minister will make many friends. I will do everything possible, however, to give the new man the loyalties and affection which I have enjoyed. I will not return to the parish for many months, perhaps a year or two. When I do visit I will see my successor first of all. I will wish to greet him for I shall have his work close to my heart and will be glad to see him build more strongly on the foundations I laid.

reading, as he had given it in a most impressive manner. Then the minister arose and read the Psalm. When he had finished there was not a sound and every eye was filled with tears. Then the actor arose again and said, "I know the Twenty-Third Psalm, but this man knows the Shepherd." From *To-Day*; The Westminster Press.

"IT NEEDS AN EARTHQUAKE"

A bishop sometime since was invited by one of his clergy to come out to the parish and conduct devotions on their "quiet day." The bishop declined, saying, "Your parish does not need a quiet day; it needs an earthquake." I wonder how many of us need that? Was there ever a time when the church faced a more critical need in the world and a more imperative opportunity to present great religion greatly? Harry E. Fosdick in *Successful Christian Living*; Harper & Brothers.

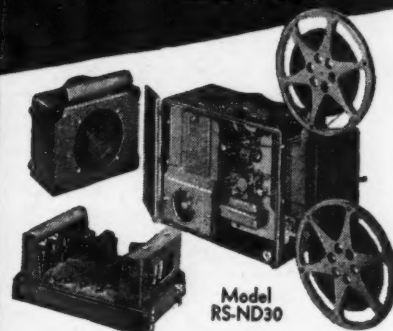
THE UPPER ROOM

At Poperinghe in Belgium in 1914 there began the significant movement known as Toc H. It started in a reclaimed farm house which became a rest house behind the lines for men of all ranks. On the first floor men ate, read newspapers and magazines and passed the time of day together. On the second floor there were books, good pictures and reminders of the better things of life; and across the hall was a quiet study where a private and a general would at times be found drinking tea together with the chaplain. The third floor was a loft, approached by a ladder, where the farmer had stored his produce. Here was a chapel, with bare floor, rough benches and an altar, where fighting men paused to be alone, and yet the third floor gave to the movement its deepest meaning and its power to spread far and wide over the earth on its mission "to conquer hate" through fellowship among all classes, banded together in the service of human need. The movement was centered in the worship of God. The talks, the reading and the tea drinking, and all the various needs and relationships explored on the floors below were not without benediction from the "upper room." Elmore M. McKee in *Beyond the Night*; Charles Scribner's Sons.

(Turn to next page)

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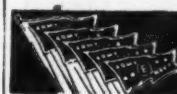
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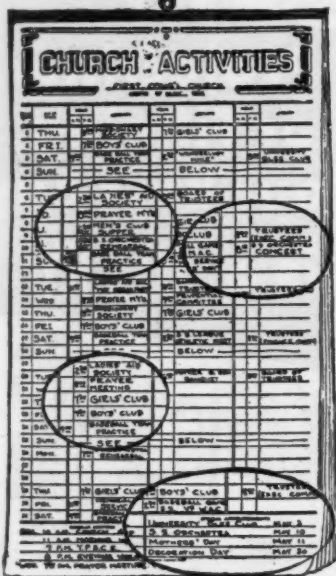


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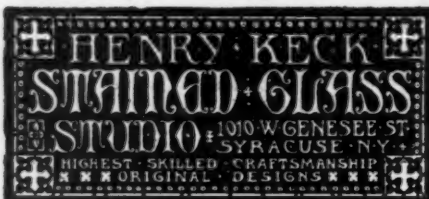
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Illustrative Diamonds

(From page 51)

GOD IS WITH US

The American Indians trained their boys in courage by making them spend a night in the forest amid the wild animals. How dreadfully alone each boy would feel on the night of his testing; but when the day began to dawn he would see his father behind a nearby tree with drawn bow. Without the son's knowledge, the father had been watching all night to see that no harm should befall the son. So is God with us. John Wilhelm Rountree tells how, when he left a great physician's office where he had been told that his advancing blindness could not be stayed, he stood by some railings for a few moments to collect himself. "Suddenly he felt the love of God wrap him about as though an invisible presence enfolded him and a joy filled him such as he had never known before." That presence will manifest himself when most needed. E. Stanley Jones in *Abundant Living*; Abingdon-Cokesbury Press.

THE LONGING TO HELP

You will wish to God that you could be a helper and comforter. One feels so helpless often. It is like watching a loved one suffering some terrible physical pain. "Oh God, why cannot I suffer this instead? Lord, give it to me, and let that other off!" One feels so helpless. And one so longs to help. Principal Denney was listening one day to a friend of his own, a missionary from New Hebrides, telling the graphic story of how one of the New Hebridean islands had received the comfort of the gospel, and had been changed from darkness to light. And when the story was over, "I'd rather have done a work like that," said Denney, "than have written all the best books in the library." And there are hours—I am sure they must have come to you—when you would rather have been able to comfort one dear soul in trouble than have known all the speculative philosophy in the world. "Comfort ye, comfort ye my people, saith your God." From James S. Stewart in *The Gates of the New Life*; Charles Scribner's Sons.

"THIS IS LIVING-STONE"

On May 1, 1873, David Livingstone died in the heart of Africa, the only white man among many black savages. He had crossed and recrossed Africa; he had suffered all the hardships of aloneness, tropical disease, disappointment, and even misunderstanding; but he was opening up a continent to the Christian gospel: he was Africa's John

the Baptist. To read the writings of Livingstone is to marvel at his courage and his faith, to wonder at his selflessness, and to be impressed by his happiness. When Livingstone's body was brought back to England to rest in Westminster Abbey, Punch ran the poem which includes the lines:

"He needs no epitaph to guard a name
Which men shall prize while worthy
work is known.

He lived and died for good—be that his
fame;

Let marble crumble: this is Living-
stone."

From *Follow Me*; Issue by Jarvis
Scobey Morris; The Westminster Press.

A SINGLE-EYED TECHNIQUE

A month ago I was called into a home of seven adults, living together in rather cramped quarters. They had been thrown into too close proximity over a period of years without the possibility of vacations that might have eased the situation for them. Their quarrels and bickerings, charges and countercharges had finally produced an intolerable situation. The old gentleman begged me to find him some other home, but I knew of none. I told them about Jesus' philosophy of the single eye and suggested mutual confessions of wrong and of guilt for the situation that had grown up. This was to be followed by a firm determination on the part of each to speak no unkind or critical word to any other member of the group, and when the temptation to do so came along each one was to think of God, with his love, forgiveness, beauty, and peace. That single-eye technique has done the work, and today that home is a haven of refuge for them all—a home of peace and harmony, as well as the home of seven individuals who are in the process of rebuilding their own lives. Lewis L. Dunnigton in *Handles of Power*; Abingdon-Cokesbury Press.

HOW TO LIVE ON

He that would save his life shall lose it, while he who is willing to lose his life for Christ's sake shall find it. . . . The doctor who thinks only of his own health and prosperity is not of much account in an epidemic, nor will he be long remembered. The teacher who will not put himself out for his pupils, who only works for his salary, is a poor stick and will soon be forgotten. The attorney, merchant, business man, preacher, artisan, artist, musician, gardener who thinks only of himself and his ease, success or pleasure is of little more value than a cat or a dog or a horse. Only those men and women endure who have done something fine for society. Fifty years after you have died how many will

Minister's Widow Carries On



Mrs. A. B. Lawrence

When death came to A. B. Lawrence, retired Methodist minister, who had taken over the work in the little church at Bellmore, Indiana, the work did not stop. Three Sundays after his death a new preacher appeared in the pulpit. The newcomer was no stranger to the church. It was the widow of the beloved pastor. It should be said that it was Mrs. Lawrence's first experience in the pulpit.

The church had been engaged in remodeling a dwelling which had been purchased. Under the leadership of Mrs. Lawrence the work continued. Improvements have been made and paid for. There is a new carpet on the floor and venetian blinds at the window. A social room was completed and furnished. Membership increased.

Mrs. Lawrence, tired by overwork, is now resting. She has purchased a little home near Bellmore. For forty-three years her husband served churches of the Northwest Indiana Conference. In a recent letter she says:

Since my retirement, our little rebuilt rural church is continuing to prosper. Attendance is high. Finances are well cared for. Our community has great expectations from this unique work. My husband and I took over the work when the church was weak. We left it strong. I am satisfied.

know, or care, that you ever lived?

You see, you have to do something worth while, you have to identify yourself with some great cause, you have to invest your life in some good institution, in order to live on. From *The Twentieth Century Quarterly*; Article by John R. Ewers; The Christian Century Press.



Saving at the spigot...

And losing at the bung? . . . That's a common mistake that many of us make at one time or another.

Church workers generally go about their Father's business with diligence and economy—which is as it should be. But time and again we see some of these folks saving a penny and losing two.

The biggest loss we know of in the Christian groups is the practice of buying church and Sunday school materials from outside commercial agencies. Not only does the actual cost of the materials go into private hands, but the net income leaves the church forever.

Consider then, the wisdom of supporting your own denominational publishing house: The lesson materials are your very own product, fashioned for your own group. That they are best for your special needs is obvious. What is not always known is that the net income on their sale goes right back into the missionary work of your faith, or to the strengthening of its ministry, where it belongs.

Your church publishing house is *you*. Give it your undivided allegiance and it will bear the "glad tidings" to the four corners of the earth.

Write to your own church publishing house for information, or inquire through the Official Protestant Publishers Group, Box 67, Chicago 90, Illinois.

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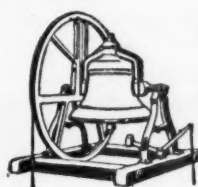
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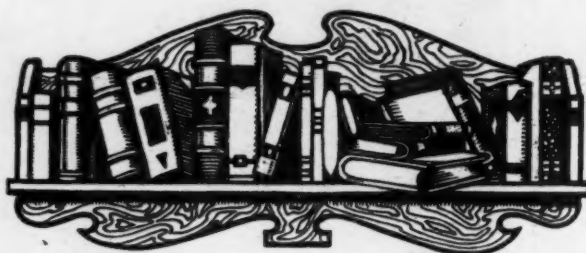
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New



Books

Philosophical Doctrine

Revelation and Reason by Emil Brunner. The Westminster Press. 440 pages. Price \$4.50.

The aim of this forceful and clarifying interpretation is the formulation of a Christian and theological doctrine of revelation as a doctrine of believing knowledge. The author seeks to remove the misunderstandings which he feels have blocked the way to genuine Christian faith. In order to do this, he starts with the fact of revelation and then works outwards towards reason, rather than vice versa.

The main body of the book is divided into two parts dealing respectively with the nature and truth of the Christian revelation. Revelation is defined as "God himself in his self-manifestation within history." Faith is described as "personal encounter with the God who meets us personally in Jesus Christ." Biblical knowledge possesses a "radical otherness" that is essentially distinct from other kinds of knowledge. Revelation is marked by such characteristics as suddenness, unexpectedness and a life-communicating quality. The God of revelation and of the Bible is Sovereign Lord and is sharply distinguished from the God of the philosophers whom this author regards as an abstraction.

There are sections dealing with such topics as Man and Revelation, Revelation as Promise, Revelation as Fulfillment in Christ. In Jesus Christ, the message and the person are one. Thus, "The sacrifice of Christ, as well as his kingship, is revelation, and indeed, it is the center of all revelation." In the New Testament the four aspects of the Old Testament revelation, namely, word, act, name, and face, have all become a unity in Christ. "The face of God is the person of Jesus."

In discussing the witness of the Scriptures Dr. Brunner rejects the doctrine of verbal inspiration, regarding this as a product of the views of late Judaism. On the other hand, he sees the Bible as no mere human document but as a special form of the divine revelation. There is an enlightening treatment of the witness of the church. The church is seen to be founded on the prophetic and apostolic witness and as "the bridge which carries the message of the Bible over the stream of the centuries to the present." The witness of the spirit brings an unveiling of the witness of the Bible to Christ.

Some will disagree with certain positions taken by the author in the second section of the book, such as the sharp cleavage made between the doctrine of the Christian revelation and

(Continued on column 3)



William H. Wooster

Friends of William H. Wooster recently celebrated his fifty-five years of service with the Fleming H. Revell Company. But that is not the entire record of his publishing experience. For some years before he joined the thriving religious book publishing house he was on the staff of *Publisher's Weekly* which is still the text book for the field.

Bill Wooster is a Christian gentleman of first water. While he has had the unique position from which he could influence the religious literature of the entire English speaking world, he has also kept active in local church affairs. He lives at Flushing, Long Island, where he is a deacon in the Congregational Church. For years he conducted a forum on the Bible from his home.

Personality sketches of those who have passed through his office during the past half-century would give a pretty good history of Christianity for the period. The visitors have included the famous and the modest; the accomplished writer and the newcomer to the field of writing. The latch string is usually out. Each has profited from his wisdom and hospitality.

W. H. L.

Book Reviews

(From first column)

"relative" theories of religion, the contrast drawn between a believing Christian and a religious man in the sense of Schleiermacher or Kant, the criticism of philosophical theism. Dr. Brunner's analysis of the weaknesses of naturalistic theories of religion is, however, very keen and discerning as well as his discussion of Biblical faith and criticism.

Other topics receiving incisive treatment are Revelation and the Moral Law of Reason, The Proof of the Existence of God, The Logos of Revelation and the Logos of Reason. A sharp distinction is made between the impersonality of all rational knowledge and the truth of revelation which is essentially personal and can be apprehended only through personal decision and surrender. It is pointed out, however, that "faith does not put the reason out of action, but through faith the word of God takes reason into its service."

The concluding sentence of the volume is typical of many that reveal the depth and clarity of the author's fine insight: "Christ conquers the reason and in so doing makes it free to serve."

J. C. P.

The Faith of the Episcopal Church by Frank Damrosch, Jr. Morehouse-Gorham Company, New York City. 146 pages. \$1.50.

We need more books like this one. Perhaps it is impossible for every denomination of Protestantism to have such a book written. Nevertheless the reviewer, who is not a member of this faith, found a profound and sympathetic understanding of the work of the Episcopal church when he finished reading it.

Nineteen brief chapters form the essence of this book. Written in clear and conversational form the author has selected subjects which will appeal to the layman. They consist of mainly the topics found in the books discussing outlines of Christian faith. The best chapters, the reviewer believes, are those dealing with the Cross, Bible, Matrimony, Worship, and the Church. This is not to say that the other chapters such as Holy Baptism, Holy Communion, Holy Orders, Unction of the Sick, and several others were of less value. The author is not writing a confirmation textbook. He has succeeded in writing an excellent manual explaining the practices and tenets of belief of Christian faith of his church.

There is one final comment which must be made about this book. The author has done a remarkable job in

(Turn to page 56)



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Book Reviews

(From page 54)

condensing what has been said and is being written about these subjects. He has used only reliable sources and gives full credit for them when used. This little volume will be of great value to members of this church who need to become more thoroughly acquainted about its tenets and practices. It will also give to non-members a reliable source of information.

W. L. L.

The Reformed Doctrine of Justification by Dr. Edward Boehl. The authorized translation from the German by the Rev. C. H. Riedesel. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 308 pages. \$3.00.

Dr. Boehl was born in Hamburg in 1836. His father was a Lutheran, and his mother a Roman Catholic. After being trained as a Lutheran in his youth, he studied at Berlin, Halle, Erlangen, and Basel. At Erlangen, where he became a doctor of theology, he associated himself with many of the Reformed students. He became greatly attached to Dr. Kohlbruegge and his teachings. Boehl became fully convinced that the doctrine of justification by faith was in danger. He believed that Osiander, the Lutheran theologian, together with Schleiermacher, Ritschl, Frank and others were weakening the doctrine by their interpretations of it. Hence, the book was written not only to trace the history of the doctrine but also to define it to his generation. Dr. C. H. Riedesel believing that these interpretations of the doctrine of justification ought to be made available to American readers has made this translation.

The book is divided into four large chapters. The first chapter describes the history of the justification doctrine up to Melancthon. Chapter two covers the period after Melancthon's death. The third chapter discusses the Biblical-theological postulates of the doctrine with special references to the law, historical books of the Old Testament, Prophets and New Testament. There is a summary of the points of view given at the end of the chapter. The last chapter contains thirteen sections each of which is devoted to an examination of some phase of the doctrine.

This book will be of value to those who are interested in examining in detail the controversies over this doctrine. It also presents very adequately the position of the Dutch Reform Church.

W. L. L.

The Eternal Gospel by Gerald Heard. Harper & Brothers. 234 pages. \$2.00.

The theme upon which this book is built is expressed in the famous words of Augustine, "That which is called the Christian religion existed among the ancients, and never did exist, from the beginnings of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity." Although Dr. Heard has this statement in the front of the book as a sort of text he does not consider the matter closed with so simple a statement. Rather, with all of the tremendous wealth of knowledge which he possesses he points

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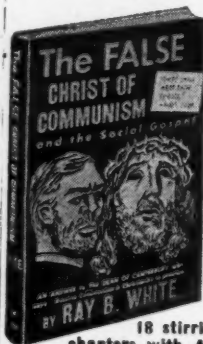


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culture with the emphasis upon personal salvation, (3) the stage expressed in the book of Revelation in which the church was content to be the Opposition to the Empire, (4) the imperial period beginning with Constantine, (5) the stage when the church was dominant over the state and all of life in Europe, and (6) the modern period in which Christianity is divided between Protestant and Catholic with neither of them giving a complete answer to life and a complete complement and balance to material progress.

There will be many shades of agreement and disagreement with the solutions offered in the concluding chapters. Be that as it may, for the individual who wants to do some deep and rewarding thinking about the growth and development of religion this book is at the top of the list. Mr. Heard feels that the future of civilization depends upon finding the spiritual power to balance our unbalanced physical power. With that we must all agree.

C. W. B.

Church—Past and Present

Road to Reformation by Heinrich Boehmer, translated from the German by John W. Doberstein and Theodore G. Tappert. Muhlenberg Press. xxviii/449 pages. \$4.00.

In this year which marks the four hundredth anniversary of the death of Martin Luther, Protestants everywhere will be observing Reformation Day more universally than ever before and also, partly in consequence, many of the Protestant clergy and laity will be rethinking their positions as Protestants. No better basis for this reappraisal of

our faith in Protestantism has appeared than this excellent translation of a very scholarly yet popularly written book by one of Germany's greatest living historians.

Boehmer was previously translated for English readers in his excellent *Luther in the Light of Modern Research*. This new book which covers the life of Martin Luther to his exile in 1521 covers the formative and creative part of Luther's life as well as the long background leading up to the formation of the new church.

Although thoroughly documented from Luther's own words and in every sense based on meticulously accurate scholarship this work is not at all cumbersome in style or narrative, a tribute both to the author and the translators. The word pictures of Luther's disputations and trial are graphic enough to demand reading to the very end without interruption.

This work places a very wholesome re-emphasis upon the religious center in the Road to Reformation, a matter often obscured in comparatively recent treatments which have magnified unduly the social and economic causes of the Reformation. Many a non-Lutheran will thrill in his inner nature as he relives the transforming religious experience of the great German reformer and indeed may well rediscover the flame that will kindle anew his own heart and mind for a new adventure in Protestant living.

R. W. A.

The Rebirth of the German Church by Stewart W. Herman. Harper & Brothers. xviii/297 pages. \$2.50.

"Hitler's biggest failure inside the Reich was the failure to win the church"

says the author who knows the churches of Germany perhaps better than any other American. Mr. Herman, a Lutheran clergyman, son of a Pennsylvania Lutheran clergyman, was a pastor of the American Church in Berlin until the outbreak of the war. Later he served on the American diplomatic staff at Berlin and now more recently was the first official representative of the world Council of Churches to enter Germany after the close of the war. Because of his friendships and previous official connections are well established good-will the author has had sources of information, much of it in official documents, which make this book not only a most vivid graphic account of the heroic endurance of the confessing Christians of Germany but also a very authentic document.

Among the stirring discoveries and reports by author Herman are the courageous attempts of the approximately 7,000 ministers of *Die Konfessende Kirche*, about half the Protestant clergy in Germany, to balk the wanton destruction of the church and its spirit. The vivid descriptions of these experiences range from local persecutions to lengthy imprisonments like that of Martin Niemöller and the untimely death of many Christian martyrs.

The description of the destruction to church property is unbelievable in spite of the greatest care by many congregations to preserve their treasures. The greatest losses in Germany however are not material but lie rather in the injuries, which some consider irreparable, to the German spirit. Herman is more hopeful than editor Paul Douglass about the unquenchable religious spirit and genius of the German people.

Especially noteworthy is the friendly

cooperation between Catholics and Protestants in Germany when the relations between these groups in other areas of the world grow constantly more strained.
R. W. A.

Preachers and Preaching

The American Pulpit Series. Books Nine to Sixteen. Abingdon-Cokesbury Press. \$2.00 for the eight books. 25 cents per volume.

More than a year ago the Abingdon-Cokesbury Press published the first eight books of the American Pulpit Series. The highly favorable reception given these collections of sermons has resulted in the continuance of the series by increasing the number of volumes to sixteen. Those who came into contact with the earlier eight are familiar with the format of the booklets. They are bound in paper, but this does not mean that they are flimsy or unattractive. On the contrary, they are in every way examples of the utilizing of art and skill in the manufacturing of books. Their compactness makes them easy to carry in the pocket or the purse. For this reason they have attracted readers who have previously disregarded books of sermons.

Each booklet contains eight carefully selected sermons by modern preachers. Among the well known names noted are the following: Sockman, Macartney, Luccock, Van Dusen, Buttrick, Gilkey, Chappell, Jordan, McKeehan, and Poling. It should also be noted that some of the best discourses in the series come from the pens of preachers with whose names we have been hitherto unfamiliar. The following denominations are represented: Congregational, Methodist, Lutheran, Presbyterian, United Presbyterian, Christian, Baptist, Nazarene, Episcopalian, Evangelical Reformed, United Brethren, Evangelical, Reformed, Society of Friends, and Brethren.

As one opens the booklet, he finds on the inside of the cover a brief introduction to it surrounded by pictures of the authors of the eight sermons. The closing pages are devoted to brief biographies of them. Although most of these sketches give the date of the birth, this information is conspicuously lacking in a few cases. It is to be hoped that it is the result of a clerical inadvertence rather than of a prima donna complex.

These books are recommended, not only on account of their attractive and convenient format, but primarily because they contain one of the very best collections of sermons available.

L. H. C.

Choice Illustrations and Quotable Poems by A. Bernard Webber. Zondervan Publishing House, Grand Rapids. \$1.25.

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M. T.

Together, A Symposium by Rufus Jones and Others. Abingdon-Cokesbury Press. 125 pages. \$1.00.

"Together" is a symposium of timely messages from such religious leaders as Rufus Jones, Stanley Jones, Samuel Shoemaker, Howard Thurman, Walter Judd, Glenn Clark and others; twelve apostles of world *koinonia*. Together they comprise a "spiritual cell," and they have met on four consecutive New Year's Days in Washington, D. C. to dream and pray together. They are agreed that civilization stands at a crisis point perhaps never before reached in world history. "The world is like soft concrete. In the next few years we may give it the form that will endure for a thousand years." (Laubach.) "The next twelve months hold more portent for the future of mankind than any year since the birth of Christ." (Rufus Jones.) "This is the crucial turning point. The forces of good and evil are delicately balanced while locked in a titanic struggle. If we can get enough people praying this year, it may swing the destiny of mankind to the side of righteousness." (Glenn Clark.)

These men have no thought of beginning another organized movement. It is thought of as an organism rather than an organization; a vital cell, a contagious center of spiritual life and power. A whole chapter by Abraham Vereide, founder and supervisor of the Goodwill Industries, illustrated how this can work through.

The book may reveal the secret of growing the kingdom from heart to heart across the world. It has no articulated plan. It relies upon the spiritual rather than the material. Some of its chapters seem to be too mystical for more pragmatic minds. In any case these great spiritual leaders do furnish much that sets the mind going in the direction of venturing to discover the great continent of spiritual power. Their observations are too important to be neglected; the book is like a house set on a hill that cannot be hid; a house of a thousand candles.

O. L. I.

Whose Leaf Shall Not Wither by James M. Lichliter. Abingdon-Cokesbury Press. 192 pages. \$1.50.

James M. Lichliter, the author of this volume, is now rector of Emmanuel Episcopal Church, Webster Groves, Missouri, and is giving us his first book after ten years in the ministry. Son of M. H. Lichliter who served many years in the old pulpit of Washington Gladden in Columbus, this young man is under the handicap of comparison with a distinguished father.

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(Turn to page 59)

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Charles W. Black, Greenville, Ohio.
Raymond W. Albright, Evangelical School of Theology, Reading, Pennsylvania.

Lewis H. Chrisman, West Virginia Wesleyan College, Buckhannon, West Virginia.

Milton Thomas, Falls Creek, Pennsylvania.

Cranston E. Goddard, Ashtabula, Ohio.

Harold D. Halderman, New Madison, Ohio.

William H. Leach, Cleveland, Ohio.
John F. C. Green, McKeesport, Pennsylvania.

Book Reviews

(From page 58)

a student at Union Theological Seminary. This reviewer cannot but feel that there is more than a slight possibility that this young man will some day take the place of Fosdick as the preacher's preacher for that section of the ministry devoted to liberal theology and social reconstruction.

Whether you read books of sermons for inspiration or for illustrative material for your own homiletic mill you will not be disappointed in this work. Far too seldom do we find a volume of sermons so rich and helpful as this one. C. W. B.

The Bible

The Corinthian Letters of Paul by G. Campbell Morgan. Fleming H. Revell Company. 275 pages. \$3.00.

The late Dr. G. Campbell Morgan was one of the greatest expositors of the Bible that we have ever read. Perhaps his good wife who died a few weeks ago in London should receive some of his glory. It was she who guarded his study door for years and assured him those long daily hours of reading, study and writing which resulted in over a score of volumes, the last of which was this exposition of I and II Corinthians.

To review a Biblical Commentary is not easy. To review one on the Corinthian letters is especially difficult. Let it be said that the author as usual gives to these practical letters of the first century an eternal quality and present-day application which is spiritually uplifting and on the whole intellectually acceptable. His style is simple and lucid and his content is comprehensible. His charts, outlines and index make the volume a ready reference book for layman and preacher alike. His interpretations reveal his usual insight and will be welcome to the most barren soul. His pages reflect the unfaltering faith of a great Christian spirit, like unto that of the Apostle himself. May God bless the work of his servant as he lays down his pen.

C. E. G.

Bible for the Liberal edited by Dagobert D. Runes. Philosophical Press. 368 pages. \$3.50.

Pathways Through the Bible by Mortimer J. Cohen. Jewish Publication (Turn to page 60)

Heralds of God

A Practical Book on Preaching

By JAMES S. STEWART

Author of "The Strong Name",
"The Gates of New Life"

Dr. Stewart—"Stewart of Morningside" as he is known throughout his native Scotland—here adds to his successful collections of sermons a book about preaching.

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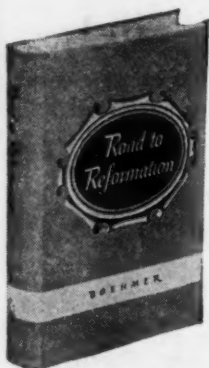
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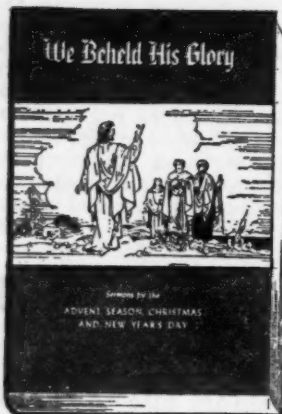
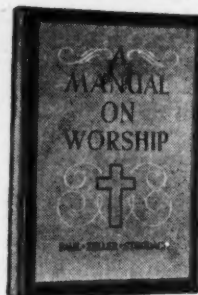


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Book Reviews

(From page 59)

Society of America. 548 pages. \$3.00.

Of the making of abbreviated Bibles there is no end. *The Bible for the Liberal*, edited by a Doctor of Philosophy at the University of Vienna is announced as an attempt to select passages which will tie Judaism and Christianity together. The editor feels that many Christians have forgotten their spiritual heritage. The passages include parts of the Law of the Israelites, a section of Job, portions from the Psalms, from Proverbs, from Ecclesiastes, from Isaiah, Jeremiah, Wisdom of Solomon, Writings of Jesus, son of Sirach, from the Gospel of Matthew and the thirteenth chapter of First Corinthians. Just why these passages might better represent the spirit of the liberal rather than some others this reviewer does not understand. But we have no quarrel with the passages selected.

Pathways Through the Bible is edited by a Jew for Jews. The passages selected are all from the Old Testament. The book is illuminated with illustrations by Arthur Szyk which add considerably to its appeal. The dedication, by the artist, of his portion of the book is appealing:

"In March 1943 my beloved seventy-year-old mother, Eugenia Szyk, was taken from the Ghetto of Lodz to the Nazi furnaces of Maidanek. With her went her faithful servant, the good Christian, Josefa, a Polish peasant. Together, hand in hand, they were burned alive. To the memory of the two noble martyrs I dedicate my pictures of the Bible as an eternal Kaddish for these great souls."

The editor introduces the various passages with notes and gives, at other times, explanations which aid in building continuity to the volume.

W. H. L.

Bible Workbook and Study Guide, Vol. I, Old Testament, Revised Edition by Catherine B. Walker. 62 pages. Sixty cents.

Bible Workbook and Study Guide for High School Students, Vol. 2, New Testament by Catherine B. Walker. 70 pages. Sixty cents.

Both published by Bible Workbook Distributors, 1600 Hampton St., Columbia, South Carolina.

These two workbooks and study guides do for the Bible what a history, English and science workbook does in their various fields. The same principles and ideas are applied to the Bible as the high school student uses in his various day school work books. Each guide covers the chief points of the Bible. Each guide has an assignment record covering twenty weeks, and maps are found in each workbook. Each page can be placed in a two-ring regulation size binder and the two binder holes can be reinforced with gummed reinforcements. Pastors, Sunday school teachers and week-day teachers of religion should consult these guides for help and assistance.

H. D. H.

Hymns of the Church

To Thee We Sing by Catherine and Frank Herzel. The Muhlenberg Press. 254 pages. \$2.00.

The readers of books make some sur-

prising discoveries. Gold is found in most unexpected places. I have on my shelves a history of the Christian church written for children. It is so compact and reliable that it is a constant reference book. The book which is the subject of this review has brought a similar discovery. It is a volume of hymnody written for children by a Lutheran pastor and his wife. But it is so informing, readable and reliable that it takes its place among the best books on the subject on our shelves.

The plan of the book is an historical one. First there is a discussion of the earliest hymns, then the Jewish hymns, next the earliest Christian. Next comes hymns of the Greek Church, then hymns of John of Damascus, then the Latin hymns and so on during the ages.

The psalm singers are not ignored by this German minister but he could have given Scotland and John Knox more credit than John Calvin. John Wesley has a chapter and of course Isaac Watts. Others given considerable space are Reginald Heber, James Montgomery, Francis Ridley Havergal, and Sabine Baring-Gould.

It is a beautiful little book. To our mind there is but one criticism which could be made. It would be helpful to us if the book had an index listing the names of writers and hymns. That is merely an incidental suggestion. But the book is so good that the index would aid to give it permanency.

W. H. L.

Christian World Mission

Collectivism Challenges Christianity by Verne Paul Kaub. Light and Life Press, Winona Lake, Indiana, 1946.

An enormous amount of research has gone into this book to point the thesis that Christianity and collectivism do not mix. To support that tenet there is Russia, standing astride the world with atheistic materialism as her religion, a religion that reverses Jesus' concept of the worth of the soul. Yet Americans today are like the Germans of two decades ago, refusing to read the signs of the times.

Nor does this inevitable contest threaten from the outside alone. The left-wing enemy is entrenching himself in the church as in society, in varied hues of red. There are endless numbers of symptoms of this danger, but, as said the Germans then, now say we. "It cannot happen here!" The pastor of one of the largest, wealthiest churches questioned the superiority of Christianity over communism! The rising tide of emotion in mass movements is visibly being supplanted for the processes of reason; Government of men rather than laws can be detected within the Church, also.

History shows that in every era, religion has taken form from the political environment. And, behold, today church leaders speak convincingly about the need of matching world politics by the world's methods of power, organization and methods. But Jesus did not speak that way. Nor does history speak well for the permanent success of these heresies within the church. However, neither does the church, it seems, learn from history!

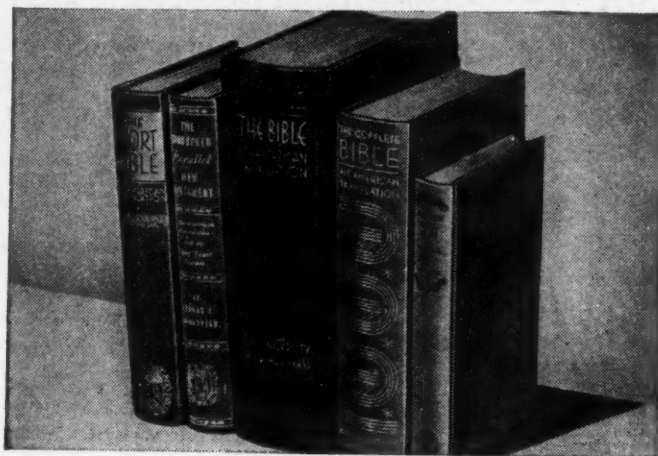
We must face the fact that America today is not the America of a half-century ago.

(Turn to next page)

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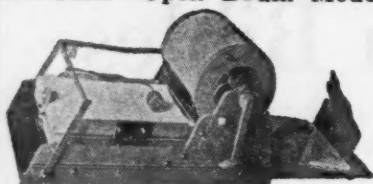
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Book Reviews

(From page 61)

tury ago. We have lost the grass roots of an agrarian, small-town culture and are more and more dominated by the urban mass-mind. Reason is being deposed for emotion. Laws are losing their place to men. The new generation, now taking places of increasing influence, has—in large degree—not the faintest conceptions of the earlier America, evoking Dorothy Thompson's lament that words don't mean what they used to signify. With a change of uniforms and slogans, but in the same setting, the Nuernberg *Parteitag* would be as enthusiastically supported and reported among us as it was in Germany a decade ago. A great labor union of 16,000 members goes communist with a total vote of 275! He that runs may read!

The lines are being drawn. Indeed they are already drawn. In the final issue, neutrality will be out of the question. Collectivism challenges Christianity.

J. F. C. G.

Christian World Mission edited by William K. Anderson. Parthenon Press. 275 pages. \$2.00, cloth; \$1.00, paper.

I like symposiums. This particular one, issued by the Commission on Ministerial Training of the Methodist Church, embraces the thinking of thirty prominent world Christians on some phase of the Christian World Mission. In a day when the missionary has earned a most significant place in the scheme of world peace, it is important to know his recommendations for the present and future. This volume presents them in historic perspective and present-day realism. If there is a justifiable Methodist emphasis here and there, it is still true that the authors represent eleven denominations and nine nationalities.

In Part I there are seven printed lectures by John Paterson, W. A. Smart, Clarence Tucker Craig, Kenneth Scott Latourette, Conrad Bergendoff, Walter Noble, and Robert Goodloe, which present together a glorious background for the global element in the universal gospel of Jesus Christ.

In Part II there are ten more chapters by Charles Iglehart, Toyohiko Kagawa, Francis Wei, Don Holter, John Burton, Eddy Asirvatham, Newell Booth, Metropolitan Benjamin, Paul Tillich and Elizabeth Lee which present in effect a very interesting panorama of the present day situation in Japan, China, the Philippines, the South Pacific, India, Africa, Russia, Germany and Latin America.

Nearly half the book, however, deals with modern methods and objectives in the various aspects of the Christian world mission. Contributors to Part III are Edgar Sheffield Brightman, O. Fredrick Nolde, Walter Horton, Ina Corrine Brown, Herbert Welch, John Reiser, Alfred Moore, Edward Hume, T. Z. Koo, Paul Hutchinson, Henry Van Dusen, Ralph Diffendorfer and E. Stanley Jones, whose approaches are suggested by their life interests but whose purposes are identical. "The world for Christ" is the urgent slogan of all these men and women whether they are dealing with rural life missions or United Nations politics. Be it literacy or health, benevolence or evangelism, the

common goal is world peace and world welfare. The thinking is invariably on a world-wide scale and is bound to enlarge the reader's mind and heart.

C. E. G.

Various Topics

The Famous Case of Myra Clark Gaines by Nolan B. Harmon. Louisiana State University Press. 481 pages. \$3.50.

In the early nineties, the Reverend John W. Harmon, Methodist minister walked into his home in a Mississippi village. He threw a satchel into the lap of his wife and exclaimed: "There, I always said that we would get it."

The satchel contained \$10,000 in greenbacks. He had received it as beneficiary under the will of Myra Clark Gaines whom he had befriended. The reviewer suspects that this event may have been the inspiration for a grandson of Mr. Harmon, Dr. Nolan B. Harmon, editor of the publications of the Abingdon-Cokesbury Press of the Methodist Church to study this famous series of law suits. They started with the probating of the will of Daniel Clark in New Orleans in 1811 and were concluded with a decision of the United States Supreme Court in 1891. It had been before the Supreme Court for about sixty years. It is indeed one of the famous cases in American jurisprudence.

Daniel Clark was an American of Irish heritage who went early to the Spanish city of New Orleans. There he acquired fame and wealth. He fell in love with a Creole beauty, Marie Julie Carriere and by her had a daughter who was named Myra. Whether or not the child was born in legal wedlock was a major point of dispute. Not inheriting under the probated will, this daughter, grown to maturity and married sued for her inheritance as a legal offspring.

Through state and federal courts the law suits see-sawed. Famous attorneys, including Daniel Webster were on the legal staffs. The property was distributed through purchases to many owners in Louisiana. Myra's first husband, William Wallace Whitney, died and she remarried a much older man, General Edmund Pendleton Gaines, Commander of the Department of the West.

The book makes fascinating reading. Historical characters pass through its pages. History is made. The struggle for the coveted territory at the mouth of the Mississippi is the background. Distinctions between the jurisprudence of the Spanish-French background of Louisiana and the Federal laws of the United States complicate procedures.

Poor Myra won the final decision. The Supreme Court of the United States decided that she was a legitimate child and should have her heritage. But before the division of the property she had passed from this world as had most of the others involved in the suits. New suits were then started by others who claimed legitimate succession.

Dr. Harmon is to be commended on the diligence and toil which has produced this most readable volume. In placing the record of the case in this permanent form he has rendered a splendid service to the historical records of America.

W. H. L.

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THE HOBSON BOOK PRESS

52 Vanderbilt Avenue
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New Testament Heroes. Acts of the Apostles Visualized. Book 1. The Standard Press. Thirty-five cents. \$3.50 per dozen.

This follows the tradition established for Bible stories based on the strip idea of the comics. This one has 225 full-color continuous Bible pictures. The children like them.

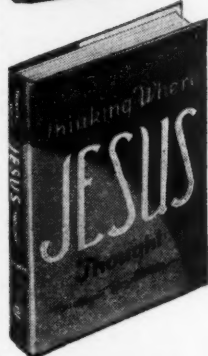
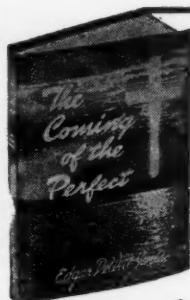
Mission Rescue. Adventuring for Christ from Tibet to Burma. The Standard Press. Thirty-five cents. \$3.50 per dozen.

With this book the color strip idea moves into missionary history. Two-color continuity is used to tell the true story of missionary heroes. Pocket size. 32 pages.

The Story of Jesus. Told in the King James Text; illustrated in color from the great master. Morehouse-Gorham Company. 20 cents.

This is a beautiful little booklet. In color one has The Divine Shepherd (Murillo); The Annunciation (Master of the Barberini Panels); Shepherd in Adoration (Notti); Adoration of the Magi (Botticelli); Flight Into Egypt (Barocci); Boy Christ in the Temple (Hofmann); Baptism of Jesus (Maratta); Christ and the Fishermen (Zimmerman); Christ Blessing Children (Vogel); The Transfiguration (Raphael); The Last Supper (Rubens); Christ in the Garden (Hofmann); The Crucifixion (Perugino); Christ Appears to Magdalene (Angelico); and The Ascension (Giotto and Pupil).

The only text is the material from the Bible which appropriately appears by each picture. Children will love it; adults will appreciate it.



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One of the popular magazines has a department which it calls "These United States." It is filled with anecdotes peculiar to American life. We would like to serve by publicizing stories which deal with the virtues of people in other lands. If the characters are non-Christian so much the better. Let's get acquainted with the rest of the world. The following story is offered as a sample. Five dollars will be paid for each item accepted.

Non-Christian Generosity

Yesu Rathnam is a young man from India who is studying theology at the Hartford Theological Seminary. The story back of his American education is a splendid tonic to all who feel that Christian virtues are confined to Christians.

This is the story he told the editor of *Church Management*:

"My father is a teacher. He is the only Christian in his family and because of that is an outcast from his brothers and sisters. My two sisters are both physicians. The cost of their education drained our resources and my hope of studying in America seemed to have little chance of realization.

"But my father's brothers came to the rescue. They said: 'Though our brother has become a Christian and left the family we still love him. He is having a difficult time to provide educations for his ambitious family. As a younger brother he has no right of inheritance and will not break the law by giving any of the family estate to him. But we will, in its place, make him a gift of money equal to a share of the estate if he had the right of inheritance.'"

The gift was accordingly made and

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A series of articles by William H. Leach, editor of "Church Management," on this subject will start in the January, 1947, issue. The five articles are:

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the young man, who has since married an American girl, is prospering at the seminary.

ASKS MRS. ROOSEVELT TO CORRECT STATEMENT ON NIEMOELLER

Seattle, Washington — The Federal Council of Churches, meeting in biennial session here, called upon Mrs. Eleanor Roosevelt to "correct the erroneous impressions created by your column" regarding Pastor Martin Niemoeller.

In the column, Mrs. Roosevelt said she understood Pastor Niemoeller had stated in the past that he was against the Nazis because of what they did to the churches, but that he had no quarrel with them politically. She also said she could see no reason why the American people should be asked to listen to Pastor Niemoeller's lectures in this country.

Niemoeller, famed German clergyman, is in this country under the sponsorship of the Federal Council and addressed the group at its opening day session.

The Council statement, which was unanimously adopted and wired to Mrs. Roosevelt, said the delegates "deeply regret the misinformation on which your remarks about Pastor Niemoeller in your column of December 5 are based.

"The record clearly shows that he repeatedly spoke against the political aims of the Nazis. As early as 1933 he was forbidden to preach as a result of his speaking against Hitler's racialistic program. We urge you to correct the erroneous impression created by your column and give recognition to the fact that Niemoeller took a courageous stand against Nazi policies long before our own country was alert to their danger."—RNS.



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IT IS EASY TO GO TO HEAVEN

The contemporary historian, W. E. Woodward, after a lifetime of writing about great personages in history, produced a work in which no great historical figure appears but mirrors simply the daily life of common people in the several eras of our national development: the book is titled *The Way Our People Lived*. One of the chapters deals with life in a typical southern cotton mill town where the author lived as a boy. One of the evangelists at the annual tent revival impressed him deeply; of that man and his message he writes:

"I heard a Reverend Mr. Evans preach a sermon that he called *How Easy It Is to Go to Heaven*, which remains in my memory today as the best sermon I have ever heard or read. Mr. Evans declared that all you have to do to reach heaven is just to be a decent fellow. You must believe in God, and in God's holy word, the Bible. You must join God's church. All that is easy to do, isn't it? Now here's the next easy step. You have heard of the Ten Commandments? Sure, you have. Many of you know them by heart. Well, to go to heaven you must follow every one of the commandments. Is that a hard task? I should say not. Well, what else? The rest is simple enough, said Mr. Evans. Just treat everybody as you would like to be treated. Don't lose your temper, don't drink liquor, don't abuse your family. Always be kind and generous. That's easy, isn't it? Live that way and you'll go straight to heaven. I've always wondered, Mr. Evans continued, why sinners put themselves to so much trouble to go to hell. To sin you have to go out of your way, while it is perfectly natural to be decent and good at heart and in action."

W. Howard Lee.

WINONA COMMERCIAL BUILDINGS TO BE TAXED

Winona Lake, Indiana—The Indiana State tax board has notified the Winona Lake Christian Assembly and the LeTourneau Foundation, New York City, that their institutions here devoted to commercial purposes are taxable.

The ruling makes the assembly liable for The Winona Hotel, the Eskimo Inn, cafeteria, bookstore, and post office buildings. The LeTourneau Foundation is liable for an apartment building and The Inn, a hotel.

The properties were assessed for the first time this year after a group of taxpayers protested against the granting of exemptions.

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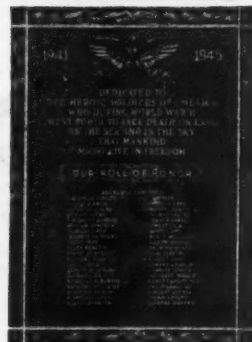
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1. Name and location of the church.
2. Name of minister.
3. Unit of the church to be reconstructed.
4. Estimated cost.
5. Amount of money in hand.
6. Name and address of the architect.

We shall be glad to send a copy of the Pastor's Calling List which consists of a cardboard loose leaf binder containing fifty family information cards in return for the courtesy.

First Presbyterian Church, South Sioux City, Nebraska. John A. Orange, minister. Complete church with educational and devotional units. To cost \$30,000. Architect is William Beutler, Sioux City, Iowa.

First Evangelical Church, Lawrence, Kansas. Leland H. Young, minister. Complete church to cost \$50,000 to be erected. \$30,000 in hand. Architect not yet selected.

Sligo Seventh Day Adventist Church, Washington, D. C. Elder Ned Ashton. To build a complete church to cost \$400,000. Architect are Nims, Speake & Company, Arlington, Virginia.

Methodist Church, Hemet, California. C. B. Darling, minister. Will build a new church and parsonage. Total cost approximately \$125,000. \$75,000 in hand. Architect not yet selected.

First Methodist Church, Thomson, Georgia. Charles L. Allen, pastor. Will build a new educational unit to cost \$50,000. \$40,000 is in hand.

The Bellevue Christian Church, Pittsburgh, Pennsylvania. Franklin R. Payne, minister. Will build a new educational unit to cost \$25,000. \$5,000 is in hand.

The First Baptist Church, Durant,

Oklahoma. Robert S. Scales, minister. Will build a complete new church to cost \$275,000. Have \$75,000 in hand. The architect is Albert Ross, Ada, Oklahoma.

Grave-Delevan Evangelical and Reformed Church, Buffalo, New York. Charles O. Bayard, minister. Will build a new chancel and redecorate the interior. Cost to approximate \$5,000. All of the money in hand. Clarence Rupp of Buffalo is the architect.

The First Christian Church, Nampa, Idaho. Lester Jones, minister. Will build a complete church to cost \$70,000. \$21,000 in hand. Architect not yet selected.

First Methodist Church, Baldwinsville, New York. Boyd A. Little, minister. Will build an educational unit as a memorial. Cost will approximate \$20,000. All pledged. \$16,500 in hand.

First Baptist Church, Boise, Idaho. Robert L. Ray, minister. Will build complete new building including sanctuary and educational units. Cost will approximate \$200,000. \$75,000 in hand. Architect is Victor Jones of Boise.

Church of the Brethren, Hagerstown, Maryland. Paul Minnich Robinson, minister. Will build a Colonial Sanctuary to complete building. Cost will be \$100,000. \$20,000 in hand. Architect is Alfred Hamme, York, Pennsylvania.

First Presbyterian Church, Fulda, Minnesota. E. Joseph Rose, minister. Will build a complete new church to cost \$40,000. \$25,000 in hand. Architects, Perkins & McWayne, Sioux Falls, South Dakota.

First Baptist Church, Marshall, Missouri. W. M. Taylor, minister. Will remodel and add new educational unit. Cost to approximate \$60,000. \$30,000 in hand. Architects are Kriehn & Curry, Kansas City, Missouri.

Mt. Olivet Baptist Church, Columbus, Ohio. H. Beecher Hicks, minister. Will add an educational unit to cost \$25,000. About one-half of this amount is in hand. No architect, as yet, selected.

First Christian Church, Lawton, Oklahoma. Ivan J. Young, minister. Is building a three-story educational unit to cost \$85,000. \$50,000 in hand. Architect is Walter T. Vahl Berg, Oklahoma City, Oklahoma.

EYES THAT ARE OPEN

Lord, that our eyes may be opened.
—Matthew 20:33. Read Matthew 20:29-34.

Jesus rebuked the request for high station; he granted the prayer for opened eyes, and so taught us to be always praying for more and clearer light since there are so many kinds of blindness.

This insensate war of ours has doomed a great company of youth to spend all their waiting years in the dark. God forgive us. For back of their physical blindness lies our moral and spiritual blindness.

We need, therefore, to pray that our eyes may be opened: to see beauty and its meanings; to see the longings in the eyes of little children; to see the kindness in the faces of our friends; to see the authority of God's moral order; to see the steep ascents of duty; to see the issues of life beyond the hills of time; all this and more. Jesus came not only to open blind eyes by Palestinian roadsides, but to open for us the eye of the soul. Gaius Glenn Atkins in *The Fellowship of Prayer*; Commission on Evangelism and Devotional Life of the Congregational Christian Churches.

NEW RECORDINGS

Noah and the Ark
Story of Lot's Wife

We have had occasion, before, to commend the recordings of Bible stories which is being done by the Campus Christian Recording Corporation.*

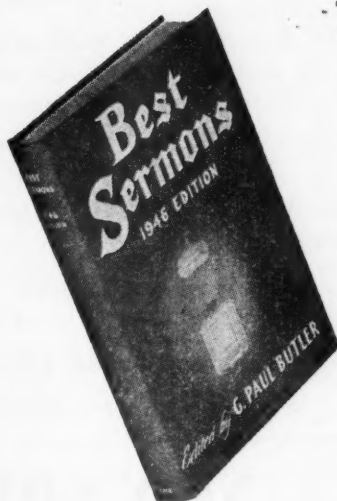
This album of three double-faced records, however, gives the reviewer new thrill. It is just the kind of Bible story-telling which should be given in our church schools. The narrator is Ed Colemans. He knows the psychology of childhood. That in itself is a good commendation. But the records also offer sound effects which add to the interest. In the case of Noah one hears the felling of trees for the making of the ark, the rushing of the animals to security, the swishing of the rain on the sides of the craft, the taunts of the neighbors. It is truly realistic. The same technique holds for the other sides of the three records which have the story of Lot's Wife.

*Campus Christian Recording Corp., Ltd., 207 Pico Boulevard, Los Angeles, California.

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*Be sure to sign this card so that the minister may consult you regarding the case. Hand the signed card to pastor, place on collection plate, or mail. Other side may be used for additional information.
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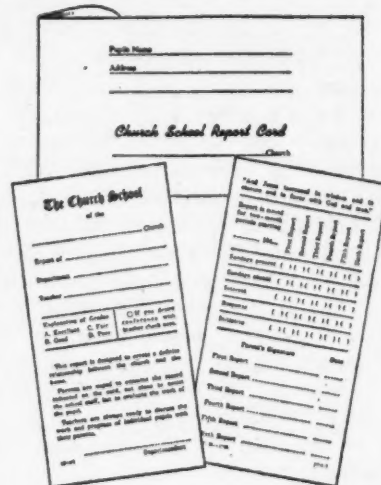
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the commandments of God, and walking from hence-
forth in His holy ways: draw near with faith, and
take this holy sacrament to your comfort, and make
your humble confession to Almighty God.

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Your Address _____

Present Church Affiliation _____

Communion Record—(No. 2)



For forsaking the
assembling of our
selves together

To Our Guests

We are glad that you visited us today. We hope that you
enjoyed the hour of worship and will soon return.

If you will sign this card and give the information
requested, it will help us to identify you. Then please place
the signed card on the collection plate; hand it to an usher,
or give it direct to the pastor. Thank you.

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We are anticipating a large attendance at this service and fear that it will not be possible to personally greet each worshipper. If you will sign your name on the enclosed card, bring it with you, and place it on the offering plate I will know that you shared this unusual experience with us.

The communion card, itself, may be very simple or colorful as the church desires. It should however clearly indicate its purpose and provide a place for the communicant to sign.

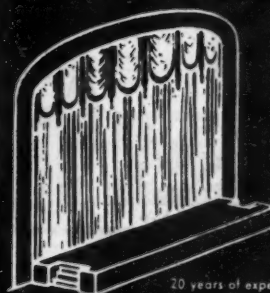
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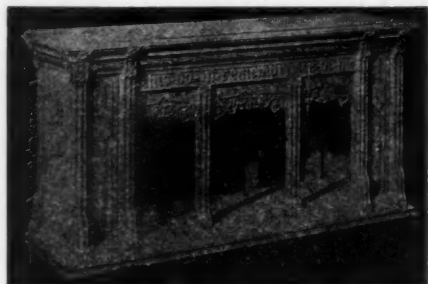
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BEST SERMONS, 1947

G. Paul Butler, editor of the annual *Best Sermons* published by Harper & Brothers, advises us that he has started the quest for sermons for the 1947 edition. He has recently returned from a trip to Europe in search for material. While well known names may offer the first source of good sermons Mr. Butler is anxious to see sermons by ministers so prominent in the public knowledge. Any sermon preached between October, 1945, and December 31, 1946, is eligible. Sermons may be sent to Mr. Butler at his home, 431 Riverside Drive, New York 25, New York.

HONOR ROLLS AND WAR MEMORIALS

Church officials contemplating the future erection of Honor Rolls or War Memorials will be glad to know of a new, colorful brochure just published by International Bronze Tablet Company, Inc. It offers complete information on standard and custom designs, costs, uses, sizes, etc., in addition to giving helpful hints on how to select and order appropriate bronze Honor Rolls and War Memorials. Readers of *Church Management* magazine are invited to request a copy, without charge or obligation. Simply write to Harold W. Paul, president, 36 East 22nd Street, New York 10, New York.

ASKS INVESTIGATION OF VATICAN REPRESENTATIVES

Washington, D. C.—A spokesman for the Department of Justice said here the agency had "no comment" to make on a request by seven Protestant editors for a grand jury investigation of representatives of the Vatican in the U. S. to discover if they "are violating the Foreign Agents Registration Act."

Some signers of the letter were Rev. Guy Emery Shieler, *The Churchman*, non-denominational journal; the Rev. Stephen H. Fritchman, *The Christian Register*, Unitarian organ; the Rev. Carlyle Adams, *The Presbyterian Tribune* (unofficial); Dr. John R. Scotford, *Advance*, Congregational-Christian organ; the Rev. Emory Stevens Bucke, *Zions Herald*, independent New England Methodist weekly; the Rev. John W. Bradbury.

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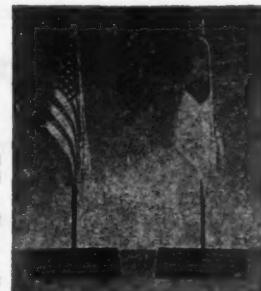
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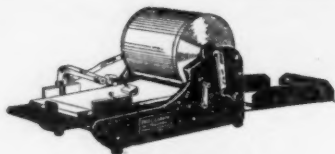
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Editorials

(From page 7)

itics. The western democracies under the assumption that she is a protege of Russia are discriminating against her. The United States has denied credit to her. Our official publicity places her back of Russia's iron curtain.

Just what are the facts? Let's pass by the newspaper publicity and take a very serious and direct statement which has been published by the Synodical Council of the Presbyterian Church in Bohemia. We put a great deal of confidence in papers such as this issued by churchmen. If World War II has taught us anything about human nature it is that good churchmen have the faculty of keeping faith with truth. Unfortunately the same war has shattered some of our confidence in governmental announcements.

But read the statement:

We do not intend to deal with political matters more than is necessary for understanding better the background of the religious situation in this country, but we cannot suppress a sigh at the attitude we so often find more or less clearly expressed in many articles or personal letters and which we usually encounter at the moment when we visit our friends abroad. We mean, of course, the fact that most people abroad seem to be under general impression that Czechoslovakia is on the other side of the famous "Iron Curtain," a land full of dark mysteries and unnamed dangers. This seems to be the explanation of the joyful surprise with which our representatives are frequently met when they appear at international Christian gatherings, of many half-timid inquiries and pitying looks which we have to cope with. We should like therefore to assure our friends that whatever may be the case in other parts of the world, the famous "Iron Curtain" as far as Czechoslovakia is concerned, simply does not exist.

To be more explicit: There really is no kind of Soviet occupation of this country and the total number of the Russian personnel here is no larger—if not smaller—than that of their American or British opposite numbers. You will have nothing to do with any Russians when you come here; and you may come here without any particular difficulty apart from the usual troubles attending all foreign travel in these days. When you come, you will not be molested by any one, you may speak with whom you like, go when you like and say what you like within the same limits as in any other country.

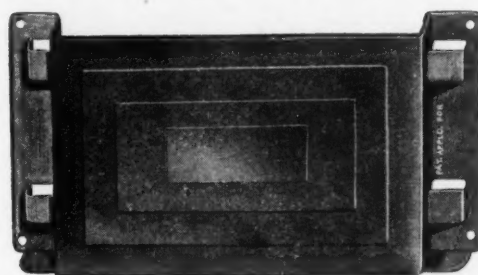
And we ourselves can go abroad if we show a reasonable purpose. Pleasure trips are not encouraged, of course. We can meet you without having to report to anybody. We can buy British, French or Swiss papers on the streets of Prague, or, if we find it too expensive, we can go at will to some of the several public reading rooms to read them. We can maintain correspondence with anybody abroad as much as we wish. This being so we really fail to understand what can be meant by the "Iron Curtain" in our case, and we have the

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impression that if such a thing as a "curtain" does really exist, it is made of vague notions preventing some of our friends to seek and maintain contacts with us more vigorously, out of the unnecessary fear that they might somehow make things difficult for us.

Some of our readers perhaps will not be convinced by what we say, so entrenched is the notion of the "curtain" in their minds. These we pray to try to come and see; everyone of our visitors, whatever he may have liked or disliked here, and we do not pretend that there is nothing which may be disliked here, was up to now at least convinced on this our point, namely, of the non-existence of the notorious "Iron Curtain" as far as Czechoslovakia is concerned.

The Rights of the Unborn
Child

NOW we speak for the unborn child; the child of the post war period; to be born in an age of confusion and reconstruction. This child, though unborn, has a right to ask many things from society. Among these are:

The right to legitimate birth. Christians should lean over backward to assure that babies

born out of wedlock shall be given equal opportunities for purposeful living. But if all legal and social restrictions are withdrawn, and we think they should be, the advantages are still with the children in homes of happily married parents. There has never been a social substitute for marriage.

The right to be wanted. The unwanted child is a tragic picture. Such children are sometimes the offspring of abnormal parents. Many more times they are born of parents who have all the splendid instincts of parenthood but pressed by poverty and ill health would have preferred that the children be not born. Unwanted children hardly get an even emotional break in life. For this reason we heartily endorse the petition recently signed by 3200 Jewish and Protestant clergymen asking for the establishment of counseling centers for planned parenthood. Such centers will help normal parents plan the spacing of the births of their children.

The right to a good world. We have a good world. But it can be better. There are opportunities for social justice at home, peace and economic prosperity throughout the world. The one great responsibility which rests upon each generation is to leave a better world than it inherited. Are we able to do that? The hopes and fears of the future rests with us of today.

Where Fasting Fails

THERE is a good religious basis for the practice of fasting. But it has its limitations. David Livingstone appreciated that and had some sharp words for his London critics who asked if the African natives, under his tutorship, had been properly instructed in the observance of fasting days.

The matter is again recalled to mind, in a recent communication from a German pastor, Herman Sauer. Says this pastor as he faces the difficulties of the post-war Germany:

It is particularly hard to rise in spirit here. Fasting may be enjoined for spiritual and bodily profit. But we have fasted too much. Now our spiritual and mental powers and purposes are bound to the substance of the undernourished

physical body. Our pastors are called upon to give the most wearying service of conferences, pastoral conferences which wear them down, while they have but one-half the number of food calories which the League of Nations estimated was necessary to sustain life.

At a time when clear thinking on ecclesiastical, religious and social questions is so necessary it seems vital that pastors of congregations in afflicted countries have sufficient food for sustaining the physical and mental powers.

More evil things have probably been wrought by undernourishment than this world dreams of.

Charles P. Taft Heads Federal Council

AS the last forms go to press we receive word that the new president of the Federal Council of the Church of Christ in America is Charles P. Taft, Cincinnati business man, lawyer, social worker and churchman. It is hard to imagine a more excellent selection. Mr. Taft who is the first layman to be honored with this office has just about every desired qualification.

First he is a good churchman. His membership is in the Protestant Episcopal Church. Both in his home city and throughout the denomination he is known for his loyalty to the faith.

Secondly he is a man of splendid social vision. His interest in many social movements is a good indication of his interest. He has been conspicuously identified with the Community Chest Movement. He has recently held two important government positions which indicate his worth: first as director of the United States Community War Services in the Federal Security Agency and secondly, as director of the Office of Wartime Economic Affairs in the Department of State. At present he is also chairman of the National Social Welfare Assembly.


The Federal Council has been definitely, strengthening its position as a spokesman of Protestantism.

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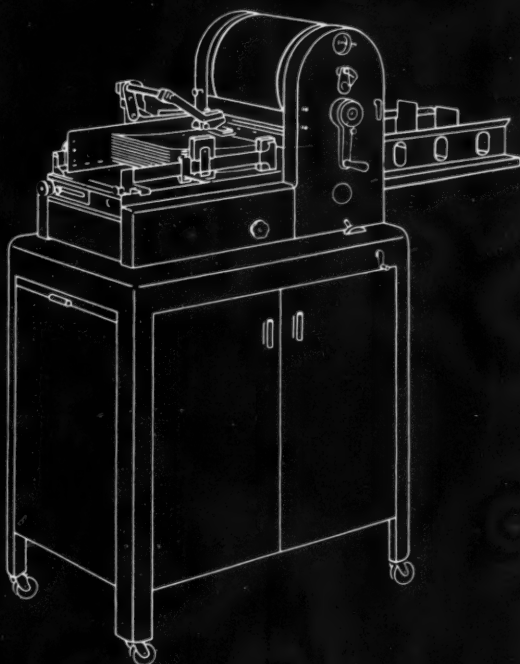
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